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ABSTRACT

The broad themes of U.S. history usually have specific expressions in Alabama. Specific examples of history close by can enrich the teaching of U.S. history. This packet of materials was prepared to assist teachers in establishing the link between national issues and the local examples. The packet contains supplemental information about each of the Alabama concepts identified in the "Alabama Course of Study: Social Studies" by an Alabama map icon as a required content standard or example. For convenience, the packet refers to each of these as an "Alabama Moment." The components of each "Moment" may vary, but generally each contains the following elements: Quick Summary (one page summary of the essential points for quick reference); Details (a longer, more detailed explanation of the topic written by a scholar); Selected Annotated Bibliography; Primary Sources (documents such as letters, diary excerpts, maps, graphs, and illustrations) which can be used in the classroom to enrich the study of this topic; and Suggestions/Activities (other suggested activities to enrich the teaching of this topic, including class projects, research topics, field trips, videos, or web sites). The packet also includes basic Alabama maps and a cassette tape of historical Alabama music to enrich the classroom experience. (BT)

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Alabama Moments in American History:

Supplemental Materials for High School Teachers

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Alabama Moments
in
American History:

Supplemental Materials for
High School Teachers

ALABAMA MOMENTS IN AMERICAN HISTORY:
Supplemental Materials for High School Teachers

a project sponsored by:

The Friends of the Archives

The Alabama Humanities Foundation,
a state program of the National Endowment for the Humanities

The Caroline Ivey Memorial Foundation

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Contents

Introduction 6
Standard Resources for Teaching Alabama History 9
10th GRADE
Alabama's Indian Peoples: Their Towns and Traditions 10
Early European Conquests and the Settlement of Mobile 19
The American Revolution and the Land Called Alabama 23
The War of 1812 in Alabama and the Creek War, 1813–1814 24
Statehood and the Capitals of Alabama 30
Transportation and Alabama Rivers 32
Mobile As a Cotton City, 1820-1860 38
Indian Removal Era 40
Who is William Rufus King? 45
Alabama's Involvement in the Civil War: Essential Points 46
- The Civil War in Alabama: A Basic Bibliography 48
- Time Line of the American Civil War 49
- Secession and the Civil War in Alabama: A Detailed Time Line 52
- Montgomery, First Capital of the Confederacy 56
- Mobile As a Confederate City, 1861-1865 61
- Wilson's Raid Through Alabama and the Capture of Selma 66
- Alabama's Wartime Leaders and Personalities:
  - Josiah Gorgas 68
  - Jefferson Davis in Alabama 70
  - Alabama Confederate Heroine, Emma Sansom 71
- The War Name Game: A Suggested Activity 74
- A Father's Letter to His Sons (Primary Source) 75
- An Appeal to the Women of Alabama (Primary Source) 76

The Morrill Land-Grant Act 77
Reconstruction in Alabama: Quick Summary 78
- Reconstruction in Alabama Time Line 79
- Alabama's Black Leaders During Reconstruction 81
- What is a Scalawag? 85
- The Ku Klux Klan During Reconstruction 87

The Founding of Birmingham 91
- Iron and Steel in Alabama—The Technical Story 96
- Samuel Ullman, 1840-1920 98

Julia Tutwiler—Reformer 100
Populism in Alabama 103
Alabama Writers in the 19th Century 106
Alabama Religion in the 19th Century 112

11th GRADE

Tuskegee University 116
Alabama's 1901 Constitution 119
Progressive Era Alabama Congressional Leadership 126
Alabama Women and the Progressive Movement 129
Alabama and the Spanish-American War—1898 133
Smith-Lever Act 134
William Crawford Gorgas and the Panama Canal 135
Alabama and World War I 138
Alabama Voices from the Harlem Renaissance 141
Zelda Sayre Fitzgerald and the Jazz Age 148
The 20th Century Ku Klux Klan in Alabama 152
The Great Migration: African-American Migration to Northern Cities 158
The Great Depression, The New Deal, and Alabama's Political Leadership 164
New Deal Art in Alabama Post Offices and Federal Buildings 168
Alabama and World War II 174
- Effects of World War II on Alabama 184
- The Tuskegee Airmen 185

Civil Rights Movement:
- Boswell Amendment 191
- Dixiecrats—The States' Rights Party, 1948 194
- The Montgomery Bus Boycott 195
- Birmingham Demonstrations 202
- Bombing of Sixteenth Street Baptist Church 206
- March on Washington 209
- Selma-to-Montgomery 1965 Voting Rights March 213
- Alabama's Response to the Civil Rights Movement 221
- George Wallace and Civil Rights 223
- T. Eugene "Bull" Conner 224

The Huntsville Space Program 225
Alabama and the Vietnam War 228
Oscar W. Adams Jr. 230
Alabama and the Environmental Movement 231
Alabama Writers in the 20th Century 234
Alabama Religion in the 20th Century 238

SUPPLEMENTAL RESOURCES

Alabama's Musical Heritage 241
Historical Properties of the Alabama Historical Commission 255
A Cultural Approach to the Study of the History of Alabama 257
Maps 259
Blank pages for notes 263

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EDWIN C. BRIDGES PH.D.
DIRECTOR

May 21, 1999

Dear Teachers:

As American citizens and members of an increasingly intertwined economic and political society, we need to study both American and world history. But we are also residents of Alabama. Many of the issues that most affect our lives – from education to public safety to the management of our environment – are primarily state and local issues. If we do not study this third area – our state and local history – we fail to achieve the full understanding of our past that our history courses were intended to provide.

Fortunately, there are options for covering state and local history in our existing courses. The broad themes of American history usually have specific expressions in Alabama. Taking time to consider how these expressions took place can help students understand their own state and community more fully. Specific examples of history close by can also enrich the teaching of American history. Ideas or issues which might seem otherwise abstract or remote can become real and be seen as part of the student's own history.

This packet of material was prepared to assist teachers in establishing that link between the national issues and the local examples. A number of historians from across Alabama have contributed their special knowledge to this effort. The summary sheets they wrote provide a quick view of the Alabama part of the national story. The other pages provide suggestions for additional sources of information. The packets also include suggestions of activities on each topic that teachers can use in working with their students.

We are grateful to the many historians who contributed to this project, and especially to Dr. Leah Atkins who conceived of and pushed for it. We hope that this material will be of value to both teachers and students. And we look forward to continuing these collaborative efforts to promote a deeper understanding of Alabama's rich history.

Sincerely,

Edwin C. Bridges, Director
Department of Archives & History

Ed Richardson, Superintendent
State Department of Education

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Background

The Alabama Moments project grew out of concern by state historians over the changes brought about by The *Alabama Course of Study: Social Studies* (Alabama State Department of Education, Bulletin 1998, No. 18). That curriculum framework eliminated the one semester 9th grade Alabama history component that had been in place for a number of years. Most historians applauded the new course of study's commitment to the central disciplines of history and geography, the overall goal of civic responsibility, and the logical sequence of courses emphasizing the study of world and U.S. history. Many historians were concerned, however, about the elimination of state history as a separate subject, and the proposed inclusion of Alabama's history and geography in the chronological study of U.S. history in the 10th and 11th grades. Most troubling was the possible lack of resources for teachers who most likely would be teaching with a standard U.S. history book that may include little or no information about Alabama. Few, if any, of these teachers would have a background in Alabama history or access to the needed resources. A discussion of these issues at the 1998 annual meeting of the Alabama Association of Historians prompted the grant proposal that led to this document.

The Alabama Humanities Foundation funded the project proposal, *Alabama Moments in American History: Supplemental Teaching Materials for High School Teachers,* in the spring of 1998. Additional financial support was provided by the Caroline Ivey Memorial Foundation. The project director, Dr. Leah Rawls Atkins, is a board member of the sponsoring organization, the Friends of the Alabama Archives. An advisory group made up of Alabama and U.S. history scholars and high school history teachers established the framework of the project. Scholars from around the state of Alabama contributed information about their areas of expertise to help explain and illustrate the various Alabama concepts identified, by an Alabama map icon, in the *Course of Study* as a required content standard or example. Information was reviewed by the advisory group for clarity and consistency. The advisory group also made format and design recommendations. Staff of the Alabama Department of Archives and History served as project editors.

The *Alabama Moments in American History* grant provided funds for the development of the Alabama Moments material and to publish copies of the notebooks and accompanying music cassette tape. The Alabama State Department of Education, a co-sponsor of the project, agreed to mail one copy of the material to each county and city school district in the state. The collection has been copyrighted by the Friends of the Archives, which has given permission to school districts to copy and disseminate the material for educational use within the district. Copies were also provided to each regional teacher in-service center.

During the summer of 1999 workshops will be held at each of the eleven regional in-service centers to introduce the material in these notebooks to teachers. All workshop participants will receive a copy of the notebook. A limited number of additional notebooks will be available from the Friends of the Alabama Archives, PO Box 300100, Montgomery, AL 36130. *Alabama Moments in American History* will also be added to the web site of the Alabama Department of Archives and History (www.archives.state.al.us).

Organization

The *Alabama Moments in American History* notebook contains supplemental information about each of the Alabama concepts identified in the *Course of Study* by an Alabama map icon as a required content standard or example. For convenience we refer to each of these as an "Alabama Moment." The Alabama Moments are identified in the Table of Contents. The components of each Moment may vary, but generally each Moment contains the following elements:

Quick Summary - one page summary of the essential points for quick reference. This initial page also identifies the author of all the material in the particular Moment and includes correlations to the *Alabama Course of Study: Social Studies* (Alabama State Department of Education, Bulletin 1998, No. 18) and Standards and Objectives (Social Studies) for Alabama High School Graduation Exam (Alabama State Department of Education, Bulletin 1998, No. 13).

Details - a longer, more detailed explanation of the topic written by the scholar identified on the Quick Summary page.

Selected Annotated Bibliography - short, annotated references to additional information about the topic prepared by the scholar identified on the Quick Summary page.

Primary Source - a primary source document which can be used in the classroom to enrich the study of this topic. Primary sources used include letters, diary excerpts, maps, graphs, and illustrations. The primary source may have been contributed by the scholar identified on the Quick Summary page or chosen by the advisory committee.

Suggestions/Activities - other suggested activities to enrich the teaching of this topic. Activities may include class projects, research topics, field trips, videos, or web sites. The suggested activities may have been contributed by the scholar identified on the Quick Summary page or chosen by the advisory committee.

Some history topics, such as the Civil War, the Civil Rights Movement, and Reconstruction, have several separate entries listed in the Table of Contents. Some topics included were not identified in the *Course of Study* as an Alabama required content standard or example, but the advisory committee felt that the additional information would be helpful (for examples see "The American Revolution and the Land Called Alabama" and "Julia Tutwiler—Reformer"). Unfortunately, other Alabama history topics remain under-represented in the *Course of Study* and in this notebook. Sections were added on religion, literature, and music to supplement the study of the social and cultural history of Alabama and the United States. Basic Alabama maps and a cassette tape of historical Alabama music are also included to enrich the classroom experience.

Please note that each individual scholar is responsible for the material contained within his/her Moment. Questions and/or comments about specific information cited should be addressed to that scholar.

Acknowledgments

This project was funded by the Alabama Humanities Foundation, a state program of the National Endowment for the Humanities, and the Caroline Ivey Memorial Foundation. The project was sponsored by the Friends of the Alabama Archives and co-sponsored by the Alabama Department of Archives and History and the Alabama State Department of Education.

Project director, Dr. Leah Rawls Atkins, *emerita* director of the Auburn University Center for the Arts and Humanities, provided leadership and vision for the project. Dr. Virginia Hamilton, professor *emerita* at the University of Alabama at Birmingham served as humanities advisor and provided useful criticism and comments. Debbie Pendleton of the Alabama Department of Archives and History handled administrative oversight as project manager, John Hardin of the Alabama Department of Archives and History served as project editor, and Archives student worker Jennifer Beck assisted with typing and research. Lucy Leslie, Friends of the Alabama Archives coordinator, served as the fiscal agent for the project.

The project advisory committee provided invaluable assistance and advice concerning format, design, and content. They reviewed first drafts of material submitted by scholars and suggested necessary changes, and provided excellent ideas about how to produce a useful classroom document. Advisory committee members were:

Dr. Leah Rawls Atkins, Auburn University (retired)
Dr. Dorothy Autrey, Alabama State University
Judy Cooper, State Department of Education
Susan DuBose, Tallassee High School
Linda Jones, Jefferson County IB School
Debbie Pendleton, Alabama Department of Archives and History
Sherel Perry, Auburn High School

Numerous scholars assisted with this project. All contributed their in-depth knowledge on a particular aspect of Alabama history and worked hard to consolidate their ideas into the project format. Scholars contributing to this project were:

Felicity Allen, Margaret Armbrester, Leah Rawls Atkins, Dorothy Autrey, Richard Bailey, Robert Bradley, Kathryn E. Holland Braund, Daniel Fate Brooks, Dwayne Cox, Allen T. Cronenberg, Harriet E. Amos Doss, Glenn T. Eskew, Glenn Feldman, Wayne Flynt, Alma S. Freeman, Carl Grafton, James R. Hansen, Karen I. Peterson Henricks, Bert Hitchcock Jr., Harvey H. Jackson III, Robert J. Jakeman, Norwood A. Kerr, W. David Lewis, Carl H. Marbury, Jacqueline A. Matte, William Nunnelley, Gwen Patton, Anne Permaloff, Paul M. Pruitt Jr., Marlene Hunt Rikard, R. B. Rosenburg, Pia N. Scott, Samuel L. Webb, and Sarah Woolfolk Wiggins.

A special thanks is due to Craig Remington from the University of Alabama Department of Geography Cartographic Research Laboratory for contributing the maps and graphs to this project, and to Joey Brackner, folklorist with the Alabama State Council on the Arts, for creating the cassette tape of Alabama music and for the accompanying historical notes.

Standard Resources for Teaching Alabama History

- Brown, Lynda W., Donald B. Dodd, Lloyd H. Cornett Jr., and Alma D. Steading. *Alabama History: An Annotated Bibliography*. Westport, Conn: Greenwood Press, 1998.

  A recent bibliography of books, dissertations, and articles arranged by time period and subject.

- Griffith, Lucille. *Alabama: A Documentary History to 1900*. Tuscaloosa: University of Alabama Press, 1968; revised 1972.

  An excellent compilation of original primary source documents from the colonial period through the nineteenth century.

- Hamilton, Virginia Van der Veer. *Alabama: A Bicentennial History*. New York: W. W. Norton and Company, 1977.

  A very good, readable history written as part of the State Bicentennial Series.

- _____ and Jacqueline A. Matte. *Seeing Historic Alabama: Fifteen Guided Tours*. Tuscaloosa: University of Alabama Press, 1982; revised 1996.

  A comprehensive guide to historic sites, battlefields, museums, Indian and pioneer settlements, Civil War sites, covered bridges, and festivals. Includes maps, illustrations, and commentary.

- Rogers, William Warren, Robert David Ward, Leah Rawls Atkins, and Wayne Flynt. *Alabama: The History of a Deep South State*. Tuscaloosa: University of Alabama Press, 1994.

  The standard modern history of Alabama. A must-have for every school.

- Wiggins, Sarah Woolfolk, compiler. *From Civil War to Civil Rights: Alabama 1860-1960*. Tuscaloosa: University of Alabama Press, 1987.

  A compilation of articles and essays from *The Alabama Review*.

- Periodicals:
  - *Alabama Heritage* (205-348-7467)
  - *The Alabama Review: A Quarterly Journal of Alabama History* (published by the University of Alabama Press for the Alabama Historical Association)

- Web Page: http://www.archives.state.al.us The Alabama Department of Archives and History web page contains basic information about Alabama history and government, teacher resources on Alabama history, and links to other Alabama history web sites.

Alabama's Indian Peoples: Their Towns and Traditions

Dr. Kathryn E. Holland Braund, Dadeville

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 1
Correlates to Graduation Exam Eligible Content Standard I, Objective 1

Quick Summary

- The Creek Indians were the largest and most important group of Indian peoples who lived in what is now Alabama. Allied for their common good and related by kinship and common culture and language, they are considered an alliance or **confederacy** of towns or tribes.

- The Creeks, or Muskogees, like their neighbors the Choctaws and Chickasaws, were descendants of the earlier Mississippian peoples who lived in Alabama. The Choctaws, who lived in some 60 villages located in the state of modern Mississippi, claimed some hunting lands in what is now Alabama, as did the Chickasaw, whose seven to ten towns were at the site of modern Tupelo, Mississippi. The Cherokees also claimed some lands in northeast Alabama.

- In the historic period, there were roughly 25 major Creek towns, with numerous lesser villages. Among their towns in the eighteenth century were Okfusee, Okchai, Tuckabatchee, Little Tallassee, Hickory Ground, Muccolossus, Coolome, Otassee, Coweta, and Cussita.

- There were two geopolitical divisions among the Creek Confederacy: the **Upper Creek towns** (whose towns were situated along the Tallapoosa, Coosa, and Alabama rivers) and the **Lower Creek towns** (located on the Chattahoochee River).

- For the historic Creeks, the town, ***talwa*** in their native Muskogee language, was the center of political and social life. Each Creek town had a number of common elements:

    - The **square ground** was the most important part of the talwa. Here town leaders met daily to discuss tribal concerns, debate policy, and administer town needs. Among the many rituals undertaken here, the Black Drink ceremony was the most famous. Black drink, so called by the Europeans because of its dark color, was made from yaupon holly and was believed to purify and cleanse a man's heart. Dances were held here too, including war dances and celebrations. The most important Creek religious holiday, the Green Corn Celebration, or Busk, which marked their thanksgiving for the harvest of the new corn crop, was also carried out in the square ground.

    - During the winter, the daily council meetings and ceremonies were moved indoors to the hot house or **winter council house**, which was sometimes called the rotunda.

    - Each town also included a **chunky yard**. Much like our modern ball field, Creeks gathered at this site to play their favorite game, chunky, which was played with a rolling disk.

    - **Agricultural fields** and **family dwellings** were situated around these public structures. Each town also claimed specific **hunting grounds** in the woods outside the town limits.

Alabama's Indian Peoples: Selected Annotated Bibliography

- Braund, Kathryn E. Holland. *Deerskins and Duffels: Creek Indian Trade with Anglo-America, 1685-1815.* Lincoln: University of Nebraska Press, 1993.

  This book explores the world of the eighteenth-century Creek Indians. The first chapter provides a concise and up-to-date summary of the social and political organization of the Creeks, including a discussion of town life, the economy, and kinship. Other chapters explore trade between the Creeks and British colonial America and the United States, specifically the exchange of native deerskins for European cloth and guns. Illustrated and includes maps. Available in paperback.

- Winn, William W. *The Old Beloved Path: Daily Life Among the Indians of the Chattahoochee River Valley.* Eufaula, Ala.: Historic Chattahoochee Commission, 1992.

  This book covers Indians of the Chattahoochee River Valley from the early Prehistoric Period through the Historic period. Topics discussed include town life, the use of plants and animals by the Indians, and social customs. Though specifically related to the Chattahoochee River region, the information is applicable to the native peoples of other regions in Alabama. Available in paperback.

- Cotterill, R. S. *The Southern Indians: The Story of the Civilized Tribes Before Removal.* Norman: University of Oklahoma Press: 1954. Other editions/reprints: 1963, 1971.

  Though dated, this book traces the history of all the southeastern Indian tribes (including the Creeks, Chickasaws, Choctaws, and Cherokees) through 1832. Available in paperback.

- Axtell, James. *The Indians' New South: Cultural Change in the Colonial Southeast.* Baton Rouge: Louisiana State University Press, 1997.

  This slim volume summarizes the latest scholarship on the impact of the contact between Native Americans and European explorers and settlers in the sixteenth, seventeenth, and eighteenth centuries. Topics covered include the impact of Hernando de Soto and the eighteenth-century deerskin trade.

Alabama's Indian Peoples: Primary Source Introduction

William Bartram describes an Eighteenth-Century Creek Town

The town, or *talwa*, was the heart of Creek Indian political and social life. The town was also the central organizational feature of the other southeastern tribes, such as the Choctaw and Chickasaw. To portray the flavor of what an actual traveler to an eighteenth-century Indian town might have experienced, teachers could distribute copies of William Bartram's account of his visit to the Upper Creek town of Otassee (spelled Attasse by Bartram), near the Tallapoosa River in what is now Macon County.

William Bartram was a naturalist who toured the South in the early 1770s collecting plant specimens and recording information about the native plants, animals and peoples of the region. On his trip through what is now Alabama, he traveled with a caravan of deerskin traders. In December 1775, he spent almost a week at Otassee, an important Upper Creek town. When Bartram visited the town, it was home to approximately 400 people. During the Creek War of 1813-1814, the town was the site of a major battle and was destroyed.

By examining Bartram's account of his stay at Otassee, students should become familiar with the concept of the Creek town and come to understand the importance of diplomacy and ceremony to the Creeks, particularly the importance of the sacred central fire, Black Drink, and smoking tobacco. His vivid descriptions of the town's square and winter council house will provide students with a better idea of the settled, agricultural lifestyle of Alabama's native peoples. Bartram's account also introduces students to the single most important force in Indian life in the eighteenth century: the deerskin trade.

Bartram's account is taken from *William Bartram on the Southeastern Indians*. This work, as well as those listed in the bibliography, provides additional information on the cultural practices described by Bartram and could be used as a reference by the teacher.

Alabama's Indian Peoples: Primary Source

The following is excerpted from pages 102–105 of *William Bartram on the Southeastern Indians* edited and annotated by Gregory A. Waselkov and Kathryn E. Holland Braund by permission of the University of Nebraska Press. Copyright 1995 by the University of Nebraska Press. Bracketed numbers refer to an eighteenth-century edition of Bartram's work.

[450] Leaving Coolome, I re-crossed the river at Tuccabache, an ancient and large town, thence continuing up the river, and at evening arrived at Attasse, where I continued near a week, waiting the preparations of the traders, with whom I was to join in company to Augusta.

The next day after my arrival, I was introduced to the ancient chiefs, at the public square or areopagus, and in the evening in company with the traders, who are numerous in this town, repaired to the great rotunda, where were assembled the greatest number of ancient venerable chiefs and warriors that I had ever beheld; we spent the evening and greater part of the night together, in drinking Cassine and smoking Tobacco. The great counsel-house or rotunda is appropriated to much the same purpose as the public square, but more private, and seems particularly dedicated to political affairs; women and youth are never admitted; and I suppose it is death for a female to presume to enter the door, or approach within its pale. It is a vast conical building or circular dome, capable of accomodating many hundred people; constructed and furnished within, exactly in the same manner as those of the Cherokees already described, but much larger than any I had seen there; there are people appointed to take care of it, to have it daily swept clean, to provide canes for fuel or to give light.

As their vigils and manner of conducting their vespers and mystical fire in this rotunda, is extremely singular, and altogether different from the customs and usages of any other people, I shall proceed to describe it. In the first place, the governor or officer who has the management of this business, with his servants attending, orders the black drink [451] to be brewed, which is a decoction or infusion of leaves and tender shoots of the Cassine: this is done under an open shed or pavilion, at twenty or thirty yards distance, directly opposite the door of the council-house. Next he orders bundles of dry Canes to be brought in; these are previously split and broke in pieces to about the length of two feet, and then placed obliquely crossways upon one another on the floor, forming a spiral circle round about the great centre pillar, rising to a foot or eighteen inches in height from the ground; and this circle spreading as it proceeds round and round, often repeated from right to left, every revolution encreases its diameter, and at length extends to the distance of ten or twelve feet from the centre, more or less, according to the length of time the assembly or meeting is to continue. By the time these preparations are accomplished it is night, and the assembly taken their seats in order. The exterior extremity or outer end of the spiral circle takes fire and immediately rises into a bright flame (but how this is effected I did not plainly apprehend; I saw no person set fire to it; there might have been fire left on the hearth, however, I neither smelt fire or smoke until the blaze instantly ascended upwards) which gradually and slowly creeps round the centre pillar, with the course of the sun, feeding on the dry Canes, and affords a cheerful, gentle and sufficient light until the circle is consumed, when the council breaks up. Soon after this illumination takes place, the aged chiefs and warrior being seated on their cabbins or sophas, on the side of the house opposite the door, in three classes or ranks, rising a little, one above or behind the other; and the white people and red people of confederate towns in the like order on the left hand: a trans-[452]verse range of pillars, supporting a thin clay wall about breast high, separates them: the king's cabbin or seat is in front, the

next back of it the head warriors, and the third or last accommodates the young warriors, &c. the great war chief's seat or place is on the same cabbin with, and immediately to the left hand of the king and next to the white people, and to the right hand of the mico or king the most venerable head men and warriors are seated. The assembly being now seated in order, and the house illuminated, two middle aged men, who perform the office of slaves or servant, pro tempore, come in together at the door, each having very large conch shells full of black drink, advancing with slow, uniform and steady steps, their eyes or countenances lifted up, singing very low but sweetly, advance within six or eight paces of the king's and white people's cabbins, when they stop together, and each rests his shell on a tripos or little tables, but presently takes it up again, and bowing very low, advances obsequiously, crossing or intersecting each other about midway: he who rested his shell before the white people now stands before the king, and the other who stopped before the king stands before the white people, when each presents his shell, one to the king and the other to the chief of the white people, and as soon as he raises it to his mouth the slave utters or sings two notes, each of which continues as long as he has breath, and as long as these notes continue, so long must the person drink, or at least keep the shell to his mouth. These two long notes are very solemn, and at once strike the imagination with a religious awe or homage to the Supreme, sounding somewhat like a-hoo – ojah and a-lu – yah. After this the manner the whole assembly are treated, as long as the drink and light continues to hold out, [453] and as soon as the drinking begins, Tobacco and pipes are brought. The skin of a wild cat or young tyger stuffed with Tobacco is brought, and laid at the king's feet, with the great or royal pipe beautifully adorned; the skin is usually of the animals of the king's family or tribe, as the wild-cat, otter, bear, rattle-snake, &c. A skin of Tobacco is likewise brought and cast at the feet of the white chief of the town, and from him it passes on from one to another to fill their pipes from, though each person has besides his own peculiar skin of Tobacco. The king or chief smokes first in the great pipe a few whiffs, blowing it off ceremoniously, first towards the sun, or as it is generally supposed to the Great Spirit, for it is puffed upwards, next towards the four cardinal points, then towards the white people in the house, then the great pipe is taken from the hand of the mico by a slave, and presented to the chief white man, and then to the great war chief, whence it circulates through the rank of head men and warriors, then returns to the king. After this each one fills his pipe from his own or neighbours skin.

The great or public square generally stands alone, in the centre and highest part of town, it consist of foursquare or cubical buildings, or houses of one story, uniform, and of the same dimensions, so situated as to form an exact tetragon, encompassing an area of half an acre of ground, more or less, According to the strength or largeness of the town, or will of the inhabitants; there is a passage or avenue at each corner of equal width; each building is constructed of a wooden frame fixed strong in the earth, the walls filled in, and neatly plaistered with clay mortar; close [454] on three sides, that is the back and two ends, except within about two feet of the wall plate or eves, which is left open for the purpose of a window and to admit a free passage of the air; the front or side next to the area is quite open like a piazza. One of these buildings which is properly the counsel-house, where the mico chiefs and wariors, with the citizens who have business, or choose to repair thither, assemble every day in counsel; to hear, decide and rectify all grievances, complaints and contentions, arising betwixt the citizens; give audience to ambassadors, and strangers, hear news and talks from confederate towns, allies or distant nations; to consult about the particular affairs of the town, as erecting habitations for new citizens, or establishing young families, concerning agriculture &c. &c. and this building is somewhat different from the other three; it is closely shut up on three sides, that is, the back and

two ends, and besides a partition wall longitudinally from end to end divides it into two apartments, the back part totally dark, only three small arched apertures or holes opening into the front apartment or piazza, and are little larger than just to admit a man to crawl in upon his hands and knees. This secluded place appears to me to be designed as a sanctuary dedicated to religion or rather priest craft; for here are deposited all the sacred things, as the physic pot, rattles, chaplets of deer's hoofs and other apparatus of conjuration; and likewise the calumet or great pipe of peace, the imperial standard, or eagle's tail, which is made of feathers of the white eagles tail curiously formed and displayed like an [455] open fan on a sceptre or staff, as white and clean as possible when displayed for peace; but when for war, the feathers are painted or tinged with vermillion. The piazza or front of this building, is equally divided into three apartments, by two transverse walls or partitions, about breast high, each having three orders or ranges of seats or cabins stepping one above and behind the other, which accommodate the senate and audience, the like order as observed in the rotunda. The other three buildings which compose the square, are alike furnished with three ranges of cabins or sophas, and serve for a banqueting-house, to shelter and accommodate the audience and spectators at all times, particularly at feasts or public entertainments, where all classes of citizens resort day and night in the summer or moderate season; the children and females however are seldom or never seen in the public square.

The pillars and walls of the houses of the square were decorated with various paintings and sculptures; which I suppose to be hieroglyphic, and as an historic legendary of political and sacerdotal affairs: but they are extremely picturesque or caricature, as men in variety of attitudes, some ludicrous enough, other having the head of some kind of animal as those of a duck, turkey, bear, fox, wolf, buck, &c. and again those kind of creatures are represented having the human head. These designs were not ill executed, the outlines bold, free and well proportioned. The pillars supporting the front or piazza of the council-house of the square, were ingeniously formed in the likeness of vast speckled serpents, ascending upward; the Otasses being of the snake family or tribe.

Alabama's Indian Peoples: A Suggested Activity

Indian Games

If you were an Indian child living in Alabama in 1750, your life would have been devoted mainly to helping with domestic chores, planting crops, and driving off birds. However, men, women, and children alike found time for recreation. Games such as shooting arrows, playing a kind of soccer, or guessing which moccasin held a stone or marker were usually based on skill or chance.

One of the most popular Indian games was "chunky" or "chungke" and involved tossing lances at a rolling stone disk. Does this sound like any game you have ever played?

The purpose of this game was to improve an Indian's aim at a running object, in addition to providing relaxation. The chungke stones used in this game were highly prized and kept from generation to generation as town property.

In 1775, an English trader named James Adair wrote this recollection of the game of chungke:

> *The warriors have [a] . . . favorite game, called Chungke . . . . They have a stone about two fingers broad at the edge, and two spans round: each party has a pole of eight feet long . . . . One of them hurls the stone on its edge, in as direct a line as he can, a considerable distance toward the middle of the other end of the square: when they have run a few yards, each darts his pole anointed with bear's oil, with a proper force, as near as he can guess in proportion to the motion of the stone—when this is the case, the person counts two . . . In this manner, the players will keep running most part of the day, at half speed, under the violent heat of the sun.*

Activity: Try playing the following version of a game that is over 300 years old! Get together three of your friends, then divide into teams of two. Use a piece of wood to make a stake in the ground. Use two flat smooth rocks for the throwing pieces. Take turns tossing the rocks at the stake while running slowly toward it. You should still be some distance from the stake when you make your throw. The team whose rocks come the closest to the stake the most times wins. Do you know a game that resembles this early Alabama Indian game?

Visit the Indian gallery at the Alabama Department of Archives and History to see several chungke stones that are over 300 years old.

Alabama's Indian Peoples: Suggestions/Activities

- Further research: Students could research any of the following topics, using Bartram or other early writers as a primary source: Native agriculture and food preparation; the impact of the deerskin trade on historic tribes; the dress and ceremonies of the historic Creeks.

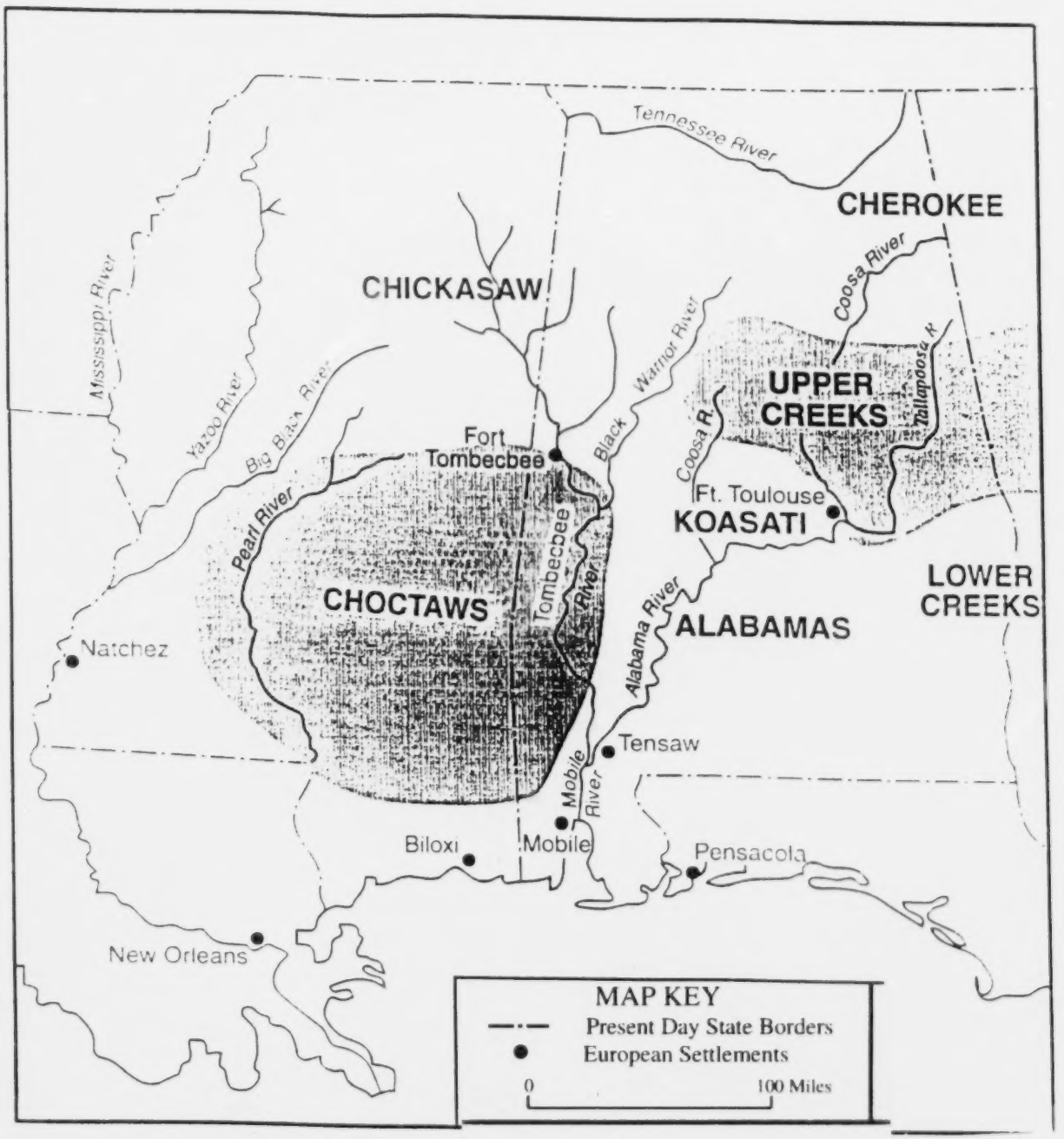
- Field Trips:
  - Alabama Department of Archives and History, Montgomery. ADAH has an excellent exhibit on Alabama's native peoples, from the Archaic period through Removal. Artifacts on display include burial urns, tools and trade goods. The display also includes descriptive information from primary sources, color reproductions of drawings, and maps.
  - Fort Toulouse/Fort Jackson Park, near Wetumpka. In addition to the ruins of the old French Fort Toulouse, this historical site includes a reconstructed Creek Indian house.
  - Russell Cave National Monument, near Bridgeport. The home of some of Alabama's earliest Indian peoples.
  - Mound State Monument, Moundville, near Tuscaloosa. Alabama's largest Mississippian mound complex and museum.
  - Horseshoe Bend National Military Park, near Dadeville. Includes a museum with some cultural information to supplement the Creek War era displays.

- Music: Refer to "Alabama's Musical Heritage" in the Supplemental Resources section, and to the accompanying cassette tape, *Alabama Music Sampler*, for examples of Indian music.

- Videos: Two videos by Auburn Educational Television provide an excellent overview of Alabama Indian culture. *Lost in Time* covers the earliest Indians of the state, including the Archaic, Woodland and Mississippian peoples and provides information on their lifeways. *The First Frontier* traces the history of the Creeks and other historic tribes and their interaction with white traders and settlers. It concludes with the American "Civilization Policy," and the forced removal of Alabama's native peoples from their homeland. Both videos are available through the Alabama Humanities Resource Center (205-930-0540 or www.bham.net/ahf) or Alabama Public Television APT Classroom (1-800-239-5233 or www.apt.org).

- Internet Resources: Many historic sites, including Horseshoe Bend and Old Mobile, have web pages. These and other frequently changing sites can be accessed by searching for "Creek Indians," or through related links from the Alabama Department of Archives and History web site (www.archives.state.al.us).

Alabama's Indian Peoples



Map created by the Cartographic Research Laboratory, Department of Geography, University of Alabama, for Robert J. Norrell, *The Alabama Journey, State History and Geography* (Tuscaloosa: Yellowhammer Press, 1998). Used by permission of Robert J. Norrell and Craig Remington.

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Early European Conquests and the Settlement of Mobile

Dr. Harriet Amos Doss, University of Alabama at Birmingham

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 3

Quick Summary

1702 French, led by Jean-Baptiste Le Moyne de Bienville, found Mobile, capital of French Louisiana, on a bluff 27 miles north of mouth of Mobile River; town clustered around Fort Louis.

1711 After upriver site flooded, Mobile moved to permanent settlement on west bank of Mobile River; Fort Condé built to protect settlers.

1718 Biloxi supplants Mobile as capital of French Louisiana, and in 1720 New Orleans replaces Biloxi. Mobile serves as the main center for trade with the Muscogee Indians.

1763 British claim Mobile as part of settlement of French and Indian War in Treaty of Paris of 1763.

1780 Spanish occupy Mobile during American Revolution.

1783 Spanish gain title to British West Florida, including Mobile, in Treaty of Paris of 1783.

1803 Louisiana Purchase—U.S. claims that Mobile is part of West Florida, which was included in Purchase lands.

1804 Mobile placed in a U.S. Customs District.

1810 Planters in West Florida declare their independence from Spain; President James Madison annexes territory that includes Mobile.

1813 During War of 1812 American forces occupy Mobile and the Spanish depart; IMPERIAL RULE ENDS.

1819 Mobile included in the new state of Alabama (following time in Mississippi and Alabama Territories); Americans soon demolish colonial fort and develop downtown riverfront property.

Early European Conquests and the Settlement of Mobile: Details

From its founding in 1702 Mobile was basically a trading outpost for successive French, British, and Spanish colonial rulers. Commercial and security advantages had persuaded a French Canadian soldier named Pierre Le Moyne d'Iberville to select Mobile Bay as the site for a French colony in southern Louisiana. Mobile Bay possessed an adequate harbor at Massacre Island, and its resources in timber and inland water connections appeared superior to those of Biloxi Bay or the lower Mississippi River, two sites which also had been considered. Mobile suited the security considerations of French officials, who wished to found a settlement to protect their interests in Louisiana against European colonial rivals and to make inroads into Britain's monopoly on trade with the Indians of the Southeast. Not only was Mobile Bay located close to the path of the British advance southward from Carolina, but it also provided a communication link with major Indian nations in the interior via the Alabama-Tombigbee River system that flowed into the Mobile River on its way to the bay.

The name "Mobile" came from the French rendering of "Movile," which was the Spanish version of the name that the natives gave to the bay—"Mobila." In French and English, the adjective "mobile" means "capable of moving or being moved."

This description suited the settlement that became the city of Mobile because it did move from its original site to a permanent one. In 1702 the French Canadians led by Jean-Baptiste Le Moyne de Bienville established Fort Louis de la Louisiane on a bluff twenty-seven miles north of the mouth of the Mobile River. Built in the French colonial style of a fort surrounded by a town, Fort Louis served as capital of the French colony on the Gulf. After seven years of problems caused by poor drainage at the upriver site, the French founded their permanent settlement in 1711 on a plain along the west bank of the Mobile River delta. Fort Condé served to protect settlers who lived on the streets surrounding it.

As a French settlement, Mobile claimed only a few hundred inhabitants, an indication of its relative insignificance in the ultimate colonization of Louisiana. In 1718 Biloxi replaced Mobile as capital of the colony, and in 1720 the newly founded city of New Orleans supplanted Biloxi. By the middle of the eighteenth century, New Orleans had superseded Mobile as the most important town in the Gulf region. Mobile served basically as the main center for trade with the Muscogee Indians. Colonists also exported animal skins and engaged in forestry and lumbering, but their trade did not seriously challenge the commercial primacy of New Orleans.

Mobile grew slowly under the colonial rule of the British, who claimed the town as part of the settlement of the French and Indian War arranged by the Treaty of Paris of 1763. Major Robert Farmar, the British commandant, gave French residents several months to choose allegiance to George III or emigration. According to Farmar, about forty of the one hundred French families remained in Mobile. Many of the remaining French people relocated from the town to sites along the river and bay where they could raise cattle. Other colonists continued to trade with the southeastern Indians and to export skins and furs.

Economic activities remained the same under the Spanish rulers, who occupied Mobile in 1780 during the American Revolution and gained formal title to British West Florida in the Treaty of Paris of 1783. Mobile's location in West Florida soon led to international disputes over its title.

Shortly after the Louisiana Purchase in 1803, the United States claimed that its title to Louisiana included West Florida to the Perdido River, which flowed to the east of Mobile Bay. Mobile, located in disputed territory between the Perdido and Mississippi rivers, was placed in a

United States Customs district in 1804. Spain protested this action and refused to surrender West Florida. In 1810, after planters in the western part of West Florida declared their independence from Spain, President James Madison issued a proclamation that annexed parts of the disputed territory that included Mobile. Spain continued to maintain its garrison there.

The Spanish era finally ended during the War of 1812. Since Spain allowed British naval vessels to use Mobile and other Gulf ports in its possession, the American government occupied Mobile to stop this indirect aid to the British. When American forces arrived in 1813, the Spanish forces, who were out of provisions, surrendered the fort without bloodshed. As Spanish troops and civilians departed, Americans moved into the town, situated in the only territory that the United States acquired as a result of the war.

Americans soon provided government for Mobile, which was included in the Mississippi Territory and, later, the Alabama Territory. Soon after Alabama achieved statehood in 1819, local developers bought the site of Fort Charlotte (formerly Fort Condé) and demolished the fort since the United States Congress agreed that the fort was no longer needed for defense. American Mobile developed residential and business streets through the site.

The original Fort Condé may be gone, but today an authentically reconstructed Fort Condé serves as the official visitor information center for the city of Mobile. Fort Condé reminds us of the rich French, British, and Spanish colonial history of Mobile.

Early European Conquests and the Settlement of Mobile: Selected Annotated Bibliography

- Amos, Harriet E. *Cotton City: Urban Development in Antebellum Mobile.* Tuscaloosa: University of Alabama Press, 1985.

  Chapter one traces the colonial history of Mobile as background for its first decade as an American city.

- _____. "Old Town, Young City: Early American Mobile." *Gulf Coast Historical Review* 1 (Fall 1985): 4-23.

  This article comprises the chapter outlined above; this printing contains additional illustrations.

- Hamilton, Peter Joseph. *Colonial Mobile: An Historical Study largely from Original Sources, of the Alabama-Tombigbee Basin and the Old South West from the Discovery of the Spiritu Santo in 1519 until the Demolition of Fort Charlotte in 1821.* Boston: Houghton Mifflin, 1910; reprint ed., Mobile: First National Bank, 1952.

  This narrative volume covers nearly three centuries of Mobile's history with numerous references to colonial primary sources.

- Higginbotham, Jay. *Old Mobile: Fort Louis de la Louisiane, 1702-1711.* Mobile: Museum of the City of Mobile, 1977. Second edition, University of Alabama Press, 1991, with new introduction by the author.

  This is a detailed, scholarly study of Mobile's history at its first site, based largely on French sources. Available in paperback.

- Remember: there were fifteen British colonies in America (not just thirteen). The two British Colonies that are forgotten are the two royal colonies of **West Florida**, with a capital in Pensacola, and **East Florida,** with a capital in St. Augustine. Before and during the American Revolution, **Mobile** was part of West Florida.

- These Florida territories came to the British in the **Treaty of Paris**, February 10, 1763, from the French. The two colonies are not included by Americans in the "original thirteen British/ American colonies" because they did not revolt against the crown but remained loyal to Great Britain during the American Revolution.

- The trails that led from Georgia through the land that eventually became part of the state of Alabama were often traveled by Loyalists who were fleeing from American Rebels (Patriots in American history). They were trying to reach Loyalist British West Florida—Pensacola or Mobile. Although the Georgia Loyalists could flee directly south, Indians and the great swamp lands of south Georgia and north Florida discouraged travelers.

- In 1763 when the British commander Major Robert Farmar arrived in Mobile to take control of the colony from the French, the city had 350 people. The small fort, called Fort Condé by the French and renamed Fort Charlotte by the British, was in bad repair. It had barracks for 216 men—twelve to a room—a guard room, a bake house with oven, a mill for hulling rice, and a powder magazine. Much of the wooden structure of the fort was rotten.

- The British controlled the Floridas until the end of the American Revolution when a Spanish force from New Orleans under the command of Spanish governor Bernardo de Gálvez attacked Mobile in January 1780 and took control. Reinforcements from Pensacola could not cross the bay. At the Peace of Paris in 1783 both Floridas were ceded to Spain.

The War of 1812 in Alabama and the Creek War, 1813–1814

Jacqueline A. Matte, University of Alabama at Birmingham

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 19
Correlates to Graduation Exam Eligible Content Standard III, Objective 3

Quick Summary

The War of 1812 took place while Alabama was part of the Mississippi Territory. Alabama was involved primarily because of a civil war between the Creek Indians.

Causes:

- The Federal Road divided the traditional Upper Creeks from more assimilated Lower Creeks.
- Creek ownership of traditional lands was endangered as land-hungry whites moved across it or settled illegally on it.
- The British sent Tecumseh, a Shawnee chief, from the Great Lakes to unite all Indians against white Americans and form an alliance with England and Spain.
- England and Spain incited the Creeks against American settlers and supplied Creeks with guns and ammunition.

Battles raged on the frontier between Creek "Red Sticks" and American militia led by General Andrew Jackson. The last and most famous battle, the **Battle of Horseshoe Bend** (now a National Military Park) destroyed the strength of the Creek Nation. General Jackson forced the Creeks to sign the Treaty of Fort Jackson, ceding some forty thousand square miles of land to the United States.

Consequences:

- Foreign influence among Indians was destroyed.
- United States took Mobile from Spain, the only additional land acquired in War of 1812.
- The Fort Jackson Treaty, acquiring Creek lands, began a series of forced land-cession treaties by the United States with other southern tribes until all were removed west.
- General Andrew Jackson became a national hero for defeating the Creeks, a victory that helped pave his way to become President of the United States.

The War of 1812 in Alabama and the Creek War, 1813-1814: Details

In the early part of the sixteenth century, white settlers who visited the territory now forming the southeastern United States found it occupied by tribes of American Indians who had lived there for centuries. The Creek, Cherokee, Seminole, Chickasaw, and Choctaw Indians saw the land they inhabited become an object of desire for the newcomers. Inevitably, this interest in the southeastern Indian land caused contention, conflict, and the eventual forced removal of the tribes to Indian Territory in what is now Oklahoma.

By the middle of the eighteenth century the Creeks in what is now Alabama had formed two distinct geopolitical divisions. The Upper Creeks, formed from the Tallapoosa, Abeka, and Alabama communities, lived along the Coosa, Tallapoosa, and Alabama Rivers. The Lower Creek communities were situated along the Chattahoochee River. As white settlers began to move into the region at the start of the nineteenth century, the Creeks became increasingly hostile. Many did not wish to adopt the ways of whites as government agents urged them to do under a new Indian policy instituted by President George Washington. Indian agents were supposed to instruct Indians on how to plow, raise cotton, spin, weave, care for domestic animals, and become skilled in carpentry or blacksmithing. Indians also wanted to keep their lands. Unfortunately for them they had granted the American government the right to maintain horse paths through their territory over which white pioneers were allowed to travel to the region around Mobile. These horse paths became highways of settlement.

As white population increased, the Creeks began to divide into those who held more traditional views and those who were more assimilated through contact with whites. The traditionalists responded to Tecumseh, the great Shawnee Indian leader. Just before the start of the War of 1812 between England and the United States, Tecumseh traveled south from the Great Lakes in an attempt to unite all Indians against white Americans. After Tecumseh's visit, the Creeks divided. Some, called Red Sticks because of their bright red war clubs, wanted to resist white encroachment. Those more accustomed to whites were inclined toward peace. Generally, the division was most noticeable among Upper Creek communities, while Lower Creeks remained neutral or assisted the United States. This division led to the Creek War of 1813-14 in Alabama, which was a part of the War of 1812.

During the War of 1812, Spain and England supported the warring Upper Creeks or "Red Sticks," who fought against the Americans led by General Andrew Jackson and the allied Choctaw, Chickasaw, Cherokee, and "friendly" Creek. The "friendly" Creeks were often of mixed heritage due to decades of intermarriage between the Indians and Europeans. The Creek War ended in 1814 when the Creeks were forced to sign the Treaty of Fort Jackson, ceding some forty thousand square miles of land to the United States. Although the Choctaw, Chickasaw, and Cherokee fought for the United States against the Creek, they, too, were soon pressured to cede their lands.

After the War of 1812, the federal government began to force southeastern Indians to exchange their remaining lands for land in Indian Territory. Most Indians fiercely resisted leaving their ancestral homelands, but with the election of Andrew Jackson as president in 1828, Indian removal was established as a national policy. States quickly passed laws to ensure jurisdiction over Indians living within their borders, and President Jackson informed the Indians that the federal government was helpless to interfere with state laws. He told them their only option was to comply with removal.

The War of 1812 in Alabama and the Creek War, 1813-1814:
Selected Annotated Bibliography

- Halbert, Henry S. and Timothy H. Ball. *The Creek War of 1813-1814.* 1895. Reprints, edited, with introductions and notes, by Frank L. Owsley Jr., Tuscaloosa: University of Alabama, 1969 and 1995.

  In vivid detail, Halbert and Ball recount everything they could find about this conflict. The names of participants (their ancestors and children), locations of battles with full descriptions of gory scenes, and comments on accounts of informants and other writers make this a wonderful source. Students will find textbook accounts of the Fort Mims massacre pale compared to this one. The question of what caused the Creek conflict, whether it was a civil war brought on by factionalism between Lower Creeks and Upper Creeks, is debated.

- Holland, James W. *Andrew Jackson and the Creek: Victory at the Horseshoe.* Tuscaloosa: University of Alabama Press, 1968. Reprint, 1990.

  This fifty-page booklet, published to promote Horseshoe Bend National Military Park, offers a concise story of the events that brought an end to the Creek Nation in the South. Students will enjoy this well-illustrated, lively account.

- Martin, Joel W. *Sacred Revolt: The Muskogees' Struggle for a New World.* Boston: Beacon Press, 1991.

  Martin approaches the history of the Muskogees (Creeks) from a religious point-of-view. According to his theory, their "culture of the sacred" determined how they interacted with and reacted to Europeans and, later, Americans. To support his theory, he discusses their spiritual, economic, and social background. He compares their revolt against the Americans in the Creek War with struggles of other native Americans to retain their traditions. It is an interesting theory that can provide an introduction to the religious beliefs of the Creeks.

- Wright, J. Leitch Jr. *Creeks and Seminoles: The Destruction and Regeneration of the Muscogulge People.* Lincoln: University of Nebraska Press, 1986.

  The names *Creek* and *Seminole* were attached to the Muscogulge people for the convenience of European and U.S. governments who wanted to address nations. The Muscogulge lived in Georgia, Alabama, and Florida—geographically close, but not unified under one leader. Although some had ancient common origins, many spoke different languages and often could not understand each other. Wright explains the background of the Muscogulges and describes their culture in language readily understood. He defines words that he believes might be unfamiliar to the general reader. He elaborates on familiar topics such as trade, relations with European powers and the U.S. government, the Creek Wars with Andrew Jackson and his pursuit of the survivors into Florida, and finally removal, dispersal, and survival. This book is an enlightening inside view of the Muscogulges' heroic struggle for survival; it is also an indictment of the U.S. Government.

The War of 1812 in Alabama and the Creek War, 1813-1814: Primary Source

Introduction: Sam Manac (also known as McNac, Moniac, or Totkes Hajou) was a relative of the Indian merchant and diplomat Alexander McGillivray. He was of mixed Creek Indian and European heritage. He owned a plantation on the Tombigbee River. This deposition was recorded by U.S. Judge Harry Toulmin.

Mississippi Territory} The Deposition of Samuel Manac
Washington District } of Lawful age a Warrior of the Creek nation—

About last of October thirty northern Indians came down with Tecumpsee who said he had been sent by his brother the Prophet. They attended our Council at the Tuccabache, and had a Talk for us. I was there for the space of three days, but every day whilst I was there, Tecumpsee refused to deliver his Talk. And on being requested to give it said that the Sun had gone too far that day. The day after I came away he delivered his talk. It was not till about Christmas that any of our people began to dance the war dance. The Muscogees have not been used to dance before war but after. At that time about 40 of our people began this northern custom; and my brother in law Francis who also pretends to be a prophet, was at the head of them.

Their number has very much increased since and there are probably now more than a half of the Creek nation who have joined them. Being afraid of the consequences of a murder having been committed on the mail route; I had left my house on the road and had gone down to my Plantation on the river. I staid there some time. I went to Pensacola with some steers, during which time my Sister & Brother who have joined the war party came and got off a number of my horses and other stock and thirty six of my Negroes. About one or two & twenty days ago, I went up to my house on the road, and found some indians camped near it. Who I tried to avoid but could not. An Indian came to me who goes by the name of High Headed Jim, and who I had been appointed to head a party sent from the Auttacee Town on the Tallapoose, on a trip to Pensacola. He shook hands with me & immediately began to tremble & jerk in every part of his frame, and the very calves of his legs would be convulsed, and he would get entirely out of breath with the agitation. This Practice was introduced in May & June last by the prophet Francis who says that he was so instructed by the Spirit. High Headed Jim asked me what I meant to do. I said that I should sell my property and buy ammunition & join them. He then told me that they were going down to Pensacola, to get ammunition, and that they had got a letter from a British General, which would enable them to receive ammunition from the Governor. That it had been given to the Little Warrior & saved by his Nephew when he was killed and sent down to Francis. High head told me that when they went back with their supply another body of men would go down for another supply of ammunition and that ten men were to go out of each Town and that they calculated on five horseloads for every Town. He said that they were to make a general attack on the American Settlements that the Indians on the Waters of the Coose & Tallapoose & on the Black Warrior were to attack the settlements on the Tombigby & Alabama particularly the Tensaw & fork Settlements. That the Creek Indians bordering on the Cherokees were to attack the people of Tennessee & that the Seminolees & lower Creeks were to attack the Georgians—That the Choctaws also had joined them and were to attack the Mississippi Settlements. That the attack was to be made at the same time in all places when they got furnished with ammunition. I found from my Sister that they were treated very rigorously by the

chiefs and that many particularly the women among them two daughters of the late General McGillivray, who had been induced to join them to save their property were very desirous to leave them but could not. I found from the Talk of High head, that the war was to be against the whites & not between Indians themselves, that all they wanted was to kill those who had taken the talk of the whites –viz. The Big Warrior, Alex'd Cornell, Capt. Isaac, Wm. McIntosh, the Mad Dragon's son, the Little Prince, Spoko Hauge of Tallasee Thicksico. They have destroyed a large quantity of my cattle & burnt my house & my river plantation as well as those of James Cornells & Leonard McGee.

Signed Samuel SM. Manac

Sworn & Subscribed before me one of the U. States Judges for the Mississippi Territory this 2nd day of August 1813.

Harry Toulmin

A true copy

Source: Samuel Manac, Deposition, SPR 26, Alabama Department of Archives and History, Montgomery, Alabama.

Suggested activity using the primary source:

- Have your students make a list with two columns:
  "Indians with Creek Names" and "Indians with Anglicized Names"

- Have them read the letter and identify who they think was on the American side and who was on the Creek side. Have them explain their answers.

- According to Sam Manac, the Creeks wanted to kill all "those who had taken the talk of the whites." How many of these names reflect European/American influence?

- How much can one tell about a person by his/her name? (Ask the students to think of their name and those of their classmates.)

- Why was Samuel Manac, "a Warrior of the Creek Nation," so disturbed that he made a report to the Territorial Judge, Harry Toulmin?

- Have the students research and write a report on the role of the territorial judge in the Mississippi Territory, of which Alabama was a part until Mississippi gained statehood in 1817.

The War of 1812 in Alabama and the Creek War, 1813-1814: Suggestions/Activities

- Research topics:
  - The Role of the Federal Road in the Creek War
  - The Significance of Native American Religion in the Creek War
  - Tecumseh
  - Horseshoe Bend: Andrew Jackson's Path to the White House

- Field trips:
  - Horseshoe Bend National Military Park, Dadeville.
  - Fort Mims site, Baldwin County.
  - Fort Toulouse/Fort Jackson Park, near Wetumpka. Site of the signing of the Treaty of Fort Jackson

- Videos: Two videos by Auburn Educational Television provide an excellent overview of Alabama Indian culture. *Lost in Time* covers the earliest Indians of the state, including the Archaic, Woodland and Mississippian peoples and provides information on their lifeways. *The First Frontier* traces the history of the Creeks and other historic tribes and their interaction with white traders and settlers. It concludes with the American "Civilization Policy," and the forced removal of Alabama's native peoples from their homeland. Both videos are available through the Alabama Humanities Resource Center (205-930-0540 or www.bham.net/ahf) or Alabama Public Television APT Classroom (1-800-239-5233 or www.apt.org).

- Internet: The Alabama Department of Archives and History web site contains several classroom activities using primary sources from the Archives' collection at www.archives.state.al.us/teacher/creekwar/creek/html.

Statehood and the Capitals of Alabama

Correlates to Alabama *Course of Study: Social Studies* 10th Grade Content Standard 20
Correlates to Graduation Exam Eligible Content Standard III, Objective 2

Quick Summary

- Alabama became a part of the Mississippi Territory in 1798 and more settlers began to enter the area that would become Alabama after Indian cessions in north Alabama and the opening of the federal road in south Alabama in the early 1800s. Migration increased after the end of the Creek War in 1814.

- The Alabama Territory was created in 1817 and Alabama's population increased sufficiently that U.S. President Monroe signed the enabling act for statehood on March 2, 1819.

- Alabama's constitutional convention met in Huntsville in July 1819 and produced the state's first constitution, a liberal document for its time that included universal white manhood suffrage and direct election of the governor by the people.

- Alabama became the 22nd state on December 14, 1819.

- Alabama Capitals:
  - 1817–1819. . . . . St. Stephens—territorial capital
  - 1819. . . . . Huntsville
  - 1820–1825. . . . . Cahaba
  - 1826–1846. . . . . Tuscaloosa
  - 1847–present. . . . . Montgomery

Details

As a separate territory and state since 1817, Alabama has had five capitals. St. Stephens, in southwest Alabama, was designated in the congressional act creating the territory as the temporary seat of government. Two sessions of the territorial legislature met there.

In accordance with the congressional enabling act for statehood, the first Constitutional Convention assembled in the north Alabama town of Huntsville in 1819, where the first session of the General Assembly was held the same year. The territorial legislature, however, had chosen Cahaba (also spelled Cahawba), at the confluence of the Cahaba and Alabama Rivers, as the site for the capital of the state, so the second session of the legislature met there in 1820. Cahaba also was designated as the temporary seat of government in the Constitution, which expressly gave the 1825-26 legislature the power to decide upon a permanent site. That session of the General Assembly took the opportunity to select Tuscaloosa for the new capital, deserting the oft-flooded and unhealthy Cahaba site.

Tuscaloosa was a thriving community located on the shoals of the Black Warrior River and had been a strong candidate for the capital site when Cahaba had been chosen for the honor in 1819. Serving as the home for the government beginning in 1826, however, it was increasingly

inconvenient as a seat of government for the rapidly growing state. In dry seasons the Tombigbee River was often too shallow to navigate and Alabama's population gains concentrated in the state's more eastern counties as Indian lands there opened to white settlement, prompting a clamor for a more centrally located capital. An amendment approved by the voters of Alabama struck out the section of the Constitution designating the 1825-26 selection as the "permanent" site for the capital, freeing the legislature in 1846 to choose another site from among a number of competing river towns. Montgomery, on the Alabama River, won the ensuing 16-ballot contest in the General Assembly.

Andrew Dexter, one of the founders of the town, had held on to a prime piece of property in long anticipation of the capital's eventual move to Montgomery. Dubbed "Goat Hill" for its use as pasturage, the site retained that affectionate appellation despite attempts to dignify the spot with names like "Lafayette Hill" (after the 1825 visit of the Marquis de Lafayette) and "Capitol Hill" (after the 1847 construction of the Capitol). In selecting Montgomery, the legislature expressly provided that the state should be put to no expense in securing lands or in erecting a capitol building. Thus, the citizens of the town immediately organized to secure the "Goat Hill" site and begin erecting a building. Bonds for $75,000 were issued by the municipality and were taken up by local real estate dealers and investors. The Greek Revival plan of the new capitol was drawn up by Stephen D. Button; the contractors were B. F. Robinson and R. W. R. Bardwell. The completed building was presented to the state on December 6, 1847, at the beginning of the legislature's first-ever biennial session.

On December 14, 1849, near the beginning of the General Assembly's second session in Montgomery, the Capitol was destroyed by fire. Moving to temporary quarters to continue deliberations, the legislature in February of 1850 appropriated $60,000 with which the central section of the present building was erected upon the foundations of the burned original. A new architect, Barachias Holt, designed the new structure.

From 1870 to 1872 several improvements were made to increase the convenience and appearance of the Capitol's lower floor, but no increase in its capacity was made from its 1851 re-erection until 1885. In February of the that year, the legislature appropriated $25,000 for a "needed enlargement," which became an east wing.

Another $150,000 was appropriated in 1903 to purchase the privately owned property making up the south end of the capitol square, where a south wing was erected in 1905-06. A north wing followed in 1911 when an additional $100,000 came from the legislature. An addition to the east wing was completed in 1992 as part of a major restoration and refurbishing project for the entire structure.

Statehood and the Capitals of Alabama: Suggestions/Activities

- Visit Huntsville's Alabama Constitution Village and Early Works Museum (www.earlyworks.com or 1-800-678-1819), Old Cahawba (334-872-8058), or the State Capitol in Montgomery (334-242-3935).

- Internet: The Alabama Department of Archives and History's web site contains several classroom activities using primary sources from the Archives' collection at www.archives.state.al.us/teacher/settle/set1.html.

Transportation and Alabama Rivers

Dr. Harvey H. Jackson III, Jacksonville State University

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 22 and 11th Grade Content Standards 10 and 18

Quick Summary

- Alabama's remarkable river system gives it more miles of potentially navigable waterways than any state in the union.
- Alabama's rivers provided food and transportation for a large Native American population, and avenues of invasion for Europeans.
- River towns were the most important settlements in Alabama before the Civil War and all of the state's capitals were on rivers.
- With the arrival of the steamboat, Alabama's rivers became the state's main commercial routes. The streams helped the state's war effort by providing a safe, dependable means of transportation, but they also retarded the growth of railroads and therefore hurt future commercial expansion.
- In the late nineteenth century rivers became less important, while the railroad became the principal means of transportation.
- In the twentieth century the major developments along the rivers have been hydroelectric dams, paper mills, and recreational facilities.

Transportation and Alabama Rivers: Details

When Alabama's founding fathers designed the state's great seal they drew in what most agreed was the state's most important feature—its rivers. This only confirmed what Native Americans could have told them long before Europeans settled along the streams. The Indians fished the waters, planted crops in the flood plains, traded along the streams, and built villages at key locations where trails crossed the rivers.

These crossings became the focus of European attention and soon English, French, and Spanish traders from Charleston, Mobile, Pensacola, and Natchez came into the river region and built outposts on the streams. After the Revolution, Americans (mostly Georgians) also came to trade, and confrontations between white and red men were frequent. Ultimately the Indians were pushed back, and settlers arrived. Those with money and connections bought river bottom land in the big bend of the Tennessee River and along the Alabama and Tombigbee in the Black Belt. There they grew cotton, which they floated down to Mobile or over to the Mississippi and south to New Orleans. Each of Alabama's capitals—St. Stephens, Huntsville, Cahaba, Tuscaloosa, and Montgomery—was a river town, a clear indication of the importance of streams.

The significance of the rivers increased with the arrival of the steamboat in the 1820s. Now commerce could travel both upstream and down, and soon this two-way traffic made inland towns rich and prosperous. Blessed with more miles of navigable waterways than any state in the union, Alabama relied on her rivers and the streams served her well.

Unfortunately, citizens of the state did not treat the rivers as the rivers treated them. Land along the streams was cleared to grow crops, and with each rain soil washed away. The runoff discolored the rivers, the silt drove away fish, and the streams began to change.

During and after the Civil War railroads began to compete with steamboats for passengers and cargo, and though the boats held their own for the rest of the nineteenth century, it was a losing battle. Travel by rail was faster and more dependable. Steamboats still carried tons of cotton, but when the boll weevil arrived and began destroying the crop the days of river commerce were numbered.

Meanwhile Alabamians were finding other uses for the rivers. Early in the century the Alabama Power Company began building hydroelectric dams on the Coosa and Tallapoosa Rivers. These giant structures brought electricity to thousands of Alabamians and transformed the state's economy, but at the same time they turned hundreds of miles of rushing water into acres of lakes. Whole species of river life died out, but in their place new species arrived. At the same time the lakes became holding ponds for pollution that came from factories, towns, and cities. One of the greatest problems facing Alabama today is how to keep the lakes clean.

Despite all the emphasis on hydroelectric development, navigation was not forgotten. During the second half of the twentieth century dams with locks were built on the lower Alabama and Tombigbee, and the Tennessee-Tombigbee Waterway was completed. These accomplishments, along with the navigation improvements on the Black Warrior, give Alabama some 1,438 miles of navigable channels, still the most in the nation.

Our wonderful water resources are not safe, however. Industrial and municipal pollution continues to threaten many of our streams, and agricultural runoff remains a major problem. As our population grows, the demand for safe, clean water for drinking and recreation will grow as well. Keeping our rivers both clear and productive will be a major challenge in the twenty-first century.

- Jackson, Harvey H. III. *Rivers of History: Life on the Coosa, Tallapoosa, Cahaba, and Alabama*. Tuscaloosa: University of Alabama Press, 1995.

  An overview of the history of the Alabama River System, with special attention paid to the way people lived along the streams. Beginning with Native Americans, the narrative covers the DeSoto expedition, European settlement, the age of the steamboats, Civil War, the coming of the railroads, the building of hydroelectric dams, and the modern uses of the rivers.

- _____. *Putting "Loafing Streams" to Work: The Building of Lay, Mitchell, Martin, and Jordan Dams, 1910-1929*. Tuscaloosa: University of Alabama Press, 1997.

  An account of the men and the company that built Alabama's first major hydroelectric dams. Constructed in remote parts of the Coosa and Tallapoosa valleys, the projects required whole towns to be built and maintained. It is a story of how men worked under primitive conditions to bring Alabama into the twentieth century.

- Doster, James F. and David C. Weaver. *Tenn-Tom Country, the Upper Tombigbee Valley in History and Geography*. Tuscaloosa: University of Alabama Press, 1987.

  A historical and geographic account of the changes that came with the development of this region. Special attention is paid to the Tenn-Tom Waterway.

- Davidson, Donald. *The Tennessee, the Old River, Frontier to Secession*. New York: Rhinehart and Company, 1946; and *The Tennessee, the New River, Civil War to TVA*. New York: Rhinehart and Company, 1948.

  Older books but full of great stories about the river and its people.

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Produced by the Dept. of Geogra
College of Arts and Sciences
The University of Alabama

River Basins

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MITTEES.
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he following resolution,

Aldermen and Common
That the City Treasurer

pipe, 4 tub butter, 1 keg eggs, 30 sks potatoes, 168 do corn, 13 do oats, 3 do ashes, 1 do meal, 26 do peas, 1 steer, 11 beeves, 4 coops.
Per steamboat Cherokee—25 sks coke, 4 rolls leather, 3 bdls bags, and sundries.

RIVER PACKETS.

For Tuscaloosa and Northport.

The new and splendid fast running passenger steamer CHEROKEE, W. J. Mathews master, will leave for the above and all intermediate landings on THIS DAY, 24th inst., at 4 o'clock P. M. For freight or passage apply on board. ap24

For Montgomery.

The fine passenger packet steamer SELMA, Owen Finnegan master, will leave for the above and all intermediate landings, on THURSDAY, the 24th inst., at 4 o'clock P. M. For freight or passage apply on board or to
ap20 COX, BRAINARD & CO.

For Montgomery.

The fine passenger steamer SENATOR, H. C. Baldwin master, will leave for the above and all intermediate landings on FRIDAY EVENING, 25th inst., at 4 o'clock. For freight or passage apply on board. ap23MAN

FOR THE WAR.

☞ THE CADET RIFLES are now organising for the WAR, and will receive recruits to fill their ranks up to 136 men. $50 Bounty and commutation for Clothing, together with Subsistence, will be furnished if applied for previous to the enforcement of the CONSCRIPT LAW.
☞ As soon as the ranks are filled an ELECTION will be held for all officers. Apply to
JNO. R. KETCHUM,
ap24 3wb At Armory Hall, Mobile.

KEROSINE,

At $1 50 Per Gallon.

FOR SALE BY
I. C. DuBOSE & Co.,
ap24 3t Water st.

ATTENTION "MELISH!"

I WILL muster into the CONFEDERATE SERVICE, the Alabama Militia, though in the local service for ninety days, or other time, and pay the Bounty. I guarantee to hold them. (ap23N&M) BEN LANE POSEY.

Thomas Hinkley

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Source: Mobile *Register and Advertiser*, April 24, 1862.

Mobile As a Cotton City, 1820-1860

Dr. Harriet E. Amos Doss, University of Alabama at Birmingham

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 23

Mobile, the state's only seaport, ranked as the nation's second largest cotton exporter by 1860. Virtually all local commercial activities, from marketing cotton to obtaining goods for planters in the interior, served the cotton trade that undergirded Mobile's economy. The city's hinterland encompassed rich cotton-producing areas in Alabama and Mississippi. Planters in both states with access to the Alabama-Tombigbee River system that flowed into the Mobile River used Mobile as their cotton market. By 1860 Mobile had surpassed all other southern ports except New Orleans as a cotton exporter. Cotton usually made up 99 percent of the total value of exports from antebellum Mobile. Lumber and lumber products accounted for only 1 percent of the total value of exports.

With cotton as the basis for its economy, Mobile, as much as any other southern port, remained essentially undiversified. Many people provided services directly related to the marketing of cotton or entertaining of planters who visited the city, while few entered other economic pursuits. A substantial portion of profits from transactions in cotton left Mobile for northeastern American cities as well as for Liverpool and Le Havre, where international firms handled many of the transport, insurance, and market arrangements for Alabama cotton.

In the 1850s, to encourage the commercial independence and diversification of the local economy, civic boosters promoted railroads, direct trade, and manufacturing. All their efforts achieved limited success. For its major lines of commerce the port still depended on its river system and Mobile Bay, which flowed into the Gulf of Mexico.

A culturally diverse work force supplied the labor for the city. Most skilled workers were white, while slaves supplied much of the semiskilled and skilled labor. They worked as domestics, draymen, mechanics, and press hands. In 1850 half of Alabama's free blacks lived in Mobile where they constituted about 3 percent of the free labor force. Stiff labor competition developed in Mobile in the late antebellum years when increasing numbers of white immigrants sought jobs formerly held by slaves and free blacks. By 1860 the free male labor force of Mobile consisted of 50 percent foreign-born, 34 percent southern-born, and 16 percent northern-born. Irish and German workers predominated among the foreign-born. Free women, white and black, comprised about one-tenth of the total free work force in Mobile.

In the 1860 presidential election, because of their commercial concerns, Mobile's voters registered preferences for moderate candidates, with seventy-one percent choosing Constitutional Unionist John Bell or National Democrat Stephen Douglas. Of major southern ports, only New Orleans exceeded Mobile's support for moderates.

Mobile As a Cotton City: Primary Source

> *Mobile—a pleasant cotton city of some thirty thousand inhabitants—where the people live in cotton houses and ride in cotton carriages. They buy cotton, sell cotton, think cotton, eat cotton, and dream cotton. They marry cotton wives, and unto them are born cotton children. In enumerating the charms of a fair widow, they begin by saying she makes so many bales of cotton. It is the great staple—the sum and substance of Alabama. It has made Mobile, and all its citizens.*

This description, penned by British visitor Hiram Fuller in 1858, accurately depicts the integral part the cotton trade played in the urban development of antebellum Mobile.

Source: Hiram Fuller, *Belle Brittan on a Tour, at Newport, and Here and There* (New York: Derby & Jackson, 1858), p.112.

Indian Removal Era

Jacqueline A. Matte, University of Alabama at Birmingham

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 27
Correlates to Graduation Exam Eligible Content Standard III, Objective 2

Quick Summary

In the early part of the nineteenth century, white settlers emigrating into the territory now forming the central and southern states, found the country occupied by tribes of American Indians who had lived there from time immemorial. From time to time, Congress enacted legislation and made treaties with Indians to take their land and drive them farther and farther west.

With the election of General Andrew Jackson as president, Indian removal became established as a national policy. Jackson responded to the pressure of white farmers, speculators, and political leaders of state governments for access to Indian land. Under his leadership, Congress passed a bill to remove the "Civilized Tribes" from the South. Jackson sent agents throughout the South to make treaties with the Choctaw, Chickasaw, Cherokee, Creek, and Seminole to give up their land in the east and move west of the Mississippi River. The Choctaw and Chickasaw lands were located in Alabama and Mississippi. Both states passed laws forbidding Indians to testify against whites in court. The Alabama legislature even created eight new counties out of Creek land and placed Indians under Alabama law. Some Creek Indians fled to Florida and joined the Seminole, one of whom was the famed Osceola, who was born in Alabama and who was also known by his English name as Billy Powell. The era of removal was a tense time in the new state. In the summer of 1836 the U.S. Army began rounding up Indians to remove them from Alabama. Skirmishes between whites and Indians resisting deportation resulted in the Creek Indian War of 1836-1837. The Cherokee in northeast Alabama were the last to be removed from Alabama, and by 1838 most Indians had been moved westward out of Alabama.

Treaties:

1830—**Choctaw** Treaty of Dancing Rabbit Creek

1832—**Chickasaw** Treaty of Pontotoc

1832—**Creek** Treaty of Cusseta

1835—**Cherokee** Treaty of New Echota

Indian Removal Era: Selected Annotated Bibliography

General:

- Debo, Angie. *And Still the Waters Run: The Betrayal of the Five Civilized Tribes.* New York: Gordian Press and Princeton: Princeton University Press Paperbacks, 1972.

  Debo provides a revealing condemnation of the negligence of the United States in its supervision of southeastern Indians after they were moved to Oklahoma. Analysis begins with the 1890s and continues through 1940.

- Foreman, Grant. *Indian Removal: The Emigration of the Five Civilized Tribes of Indians.* Norman: University of Oklahoma Press, 1932. Other editions/reprints: 1953 and 1972.

  Foreman was an attorney for the Dawes Commission (or General Allotment Act) established in 1893 to transfer tribal lands to individual Indians, and was recognized as one of the foremost historians of Native Americans before his death in 1953. The story of each tribe—Choctaw, Creek, Chickasaw, and Cherokee—is told separately, from their removal treaties to resettlement.

- Foreman, Grant. *The Five Civilized Tribes.* Norman: University of Oklahoma Press, 1934.

  Foreman picks up the story again of southeastern tribes between 1834 and 1860. It provides a valuable history of the reorganization of each of the tribes in Indian Territory after removal.

- Young, Mary E. *Redskins, Ruffleshirts, and Rednecks: Indian Allotments in Alabama and Mississippi, 1830-1860.* Norman: University of Oklahoma Press, 1961.

  The Indian allotment policy of the 1830s offered unique opportunities for speculation in sale of public land. The experiences of the Choctaws, Creeks, and Chickasaws are included in this comprehensive study of land fraud, displacement of Indians by the influx of thousands of white settlers, and the machinations of "opportunists" during the Jacksonian Era.

Choctaw:

- DeRosier, Arthur H. Jr. *The Removal of the Choctaw Indians.* Knoxville: University of Tennessee Press, 1970.

  The Choctaws, who had always befriended the Americans, were selected to be the first tribal population to be removed West under treaties approved by John C. Calhoun in 1820 and Andrew Jackson in 1830. This is the story of a powerful community, one of the largest Indian nations east of the Mississippi, who negotiated with European powers from earliest contact, and were finally removed through the terms of the Treaty of Dancing Rabbit Creek.

- Lafferty, R. A. *Okla Hannali*. Garden City, NY: Doubleday & Company, Inc., 1972.

  This marvelous story of ***historical fiction***, which has its basis in historical fact, captures the essence of the identity of the Choctaw people. *Okla Hannali* is the Choctaw word for the Six Towns, formerly in the southern district east of the Mississippi. A remarkable man of the Six Towns moved his family to Oklahoma when Choctaws began ceding their traditional homeland east of the Mississippi River in exchange for land in the west. Lafferty captures the essence of Choctaw life during this transitional period of their history.

Chickasaw:

- Gibson, Arrell M. *The Chickasaws*. Norman: University of Oklahoma Press, 1971.

  The best (and at this time the only) general account of the Chickasaws. The ancient Chickasaw domain encompassed parts of four states—Kentucky, Tennessee, Mississippi, and Alabama. Gibson describes their origin and culture prior to the European arrival, their alliance with the British, conflict with Americans, removal, and resettlement.

Creeks:

- Green, Michael D. *The Politics of Indian Removal: Creek Government and Society in Crisis*. Lincoln: University of Nebraska Press, 1982.

  Green is the foremost contemporary authority on Creek history. His detailed description of the origin of the Creek Confederacy, the reason it developed, political connections, and intrigue brings new understanding of the Creeks and their removal.

- Wright, Jr. J. Leitch. *Creeks & Seminoles: The Destruction and Regeneration of the Muscogulge People*. Lincoln: University of Nebraska Press, 1986.

  The names "Creek" and "Seminole" were attached to a people, the Muscogulge, for the convenience of European and American governments who wanted to deal with "Nations." They lived geographically close—in Georgia, Alabama, and Florida—but were not unified under one leader. Wright explains the background of the Muscogulges and describes their culture in language readily understood. He discusses trade, relations with European powers and the American government, the Creek wars with Andrew Jackson and his pursuit of the survivors into Florida, and removal, dispersal, and survival.

- Robson, Lucia St. Clair. *Light A Distant Fire*. New York: Ballantine Books, 1989.

  This ***historical fiction*** story of Seminole leader Osceola and his people engages the reader from beginning to end as the struggle for survival in the Florida Everglades unfolds.

Cherokees:

- Anderson, William L., ed. *Cherokee Removal: Before and After*. Athens: University of Georgia Press, 1991.

  A collection of six interesting essays by the foremost contemporary writers of Native American history offers scholarly insight on critical issues. Editor William L. Anderson briefly summarizes the major points of Cherokee history in this volume, which commemorates the 150th anniversary of the Trail of Tears. He includes a critically selected bibliographical essay useful for further research. Other essays provide insight into the lives of the Cherokee before, during, and after removal.

- Carter, Forrest. *The Education of Little Tree*. Albuquerque: University of New Mexico Press, 1976. ***Historical fiction***.

  Advertised as a true story, Carter tells the story of a Cherokee orphan who is brought up by his grandparents during the 1930s. Reportedly, Forrest Carter is really Asa Carter, who wrote the infamous "Segregation Forever" speech for George Wallace, former governor of Alabama.

- Robson, Lucia St. Clair. *Walk in My Soul*. New York: Ballantine Books, 1985. ***Historical fiction***.

  Tiana grew up learning the magic, spells, and nature religion of the Cherokee. And in a tribe that revered women, she became the "Beloved Woman." This is her story and the story of her people. It is also the story of Sam Houston, who lived with the Cherokees and later became the father of Texas. She was Indian and he was white. Their story is an emotional journey through the turbulent and tragic removal period.

Indian Removal Era: Suggestions/Activities

- Internet: The Alabama Department of Archives and History web site contains several classroom activities using primary sources from the Archives' collection at www.archives.state.al.us/teacher/creekwar/creek.html.

Executive Department, Ala.
Tuskaloosa April 17th 1837

Sir

I have the honor to enclose, herewith, a copy of a report of the operations of the troops, under the Command of Colo. Welborn, against the hostile Creek Indians, still remaining within the limits of Alabama. Of those who were encamped, and taken to Montgomery, preparatory to their removal West of the Mississippi, some escaped and returned to the Swamps of the Creek territory, where they united with others who had perhaps never made professions of friendship, or a willingness to emigrate. It is as you will perceive from Colo. Welborn's report, impossible to ascertain satisfactorily how many of these deluded Savages, are still lurking within our limits,--but I am conclusively satisfied, by information received not only from Colo. W, but from Major Genl. John P. Booth, commanding the 5th division (on whom, from personal knowledge, as well as his high character, I rely implicitly) that there are yet several hundreds dispersed into small
parties, and infesting almost the whole Country, embraced by the Counties of Macon, Russell, Barbour, Pike + Dale to our southern boundary.

Finding this to be the Situation of the Country, and that the term, for which nearly all the troops had been mustered into service, was about to expire, and the Country to be left undefended, I have ordered into service from the 5th Division of Alabama Militia five companies of mounted men, fifty men each, besides Officers + noncommissioned officers, in addition to a company of Infantry, which I had ordered, to the Southern frontier, some weeks ago--to serve three months, unless sooner discharged. The troops required by the War Department, in January last were intended to have been mustered into service, for six months, under the act of Congress, approved on the 23d of May 1836, but they could not be obtained by voluntary enrollment, as contemplated by that act, and troops were, therefore raised and mustered into service for three months. I have therefore to request that you will direct the Commanding officer at Fort Mitchell to muster these and such other troops as may be necessarily called out, into service, and furnish them with arms, ammunition, and Subsistence.

Some troops, were also called out, at an early stage of the late disturbances, by the Commanding officer of the militia of Barbour County, who served a short time, to the great benefit of the inhabitants of that quarter of the State. I had given no orders but their services are not the less
meritorious. I am now called upon to have this company mustered, discharged, + paid; I trust you will cause this also to be done by the Commanding officer at Fort Mitchell.

I am, Sir,
very respectfully
your obt Servt.

Hon. J.R. Poinsett
Sec. of War
Washington City

Source: Alabama Department of Archives and History, Montgomery, Alabama. Governor C.C. Clay administrative records, SG6241 folder 7.

Who is William Rufus King?

Daniel F. Brooks, Birmingham

William Rufus DeVane King holds the distinction of being the only Alabamian to be elected to executive office of the United States and the only official to take the oath of office on foreign soil. King was born in 1786 to a prominent North Carolina planter. He received his education from local academies and at the University of North Carolina, where he developed an interest in law. In 1808 he was elected to the North Carolina House of Commons. Two years later, King was elected to Congress, where he aligned himself with John C. Calhoun, Henry Clay, and the cause of the War Hawks. He supported the Madison administration and the use of tariffs to promote American manufacturing, and he favored involvement in the War of 1812. In 1816 King resigned his congressional seat to become Secretary of Legation to William Pinckney of Maryland, the newly appointed Minister to the Court of Naples and the Court of Russia. During his stay in Europe, he gained important diplomatic experience.

King returned to North Carolina in 1817, but in 1818 moved to the newly opened Alabama Territory, settling near the Alabama River in what would become Dallas County. There in the rich Black Belt, he owned a large plantation, built his home, Chestnut Hill, and was instrumental in founding the city of Selma. When Alabama became a state in 1819, King was chosen as one of Alabama's first United States senators. During the next thirty-four years, he served almost continuously in the Senate.

In most cases, King, a Democrat, was a strong supporter of Andrew Jackson and was a loyal Unionist throughout his career. During the Democratic Convention in 1832, he proposed a rule that provided for a two-thirds vote to nominate a candidate. This rule was used by the party until its repeal in 1936. King was considered a likely Democratic candidate for Vice-President in 1838 and again in 1844. However, by April of 1844, President John Tyler had appointed him as Minister to France and assigned him the responsibility of preventing France and England from combining against the annexation of Texas by the United States.

Sectional controversy, the problems of slavery, and westward expansion dominated King's last years as a statesman. Throughout many bitter debates, he remained a moderate who always looked for compromise. When California sought admission to the Union, King served on a select committee who drafted the Compromise of 1850. In January of 1852, the Alabama Democratic Convention endorsed King for Vice President by calling him, "the distinguished, long tried, and ever faithful senator." At the national convention the following June, he was selected as nominee for Vice President to run with presidential candidate Franklin Pierce—a ticket that would prove victorious.

King was pleased with his nomination but his health was failing. Throughout the campaign he had been ill. His doctors diagnosed him with tuberculosis and encouraged him to leave Washington and rest in the warm climate of Cuba, which he did in January of 1853. Unfortunately, his condition worsened and it became apparent he would be unable to return to Washington for the inauguration. By a special act of Congress, King was allowed to take the oath as Vice President in Cuba. After the inauguration, his health declined even more and he knew he would never formally serve as Vice President. King wanted to go home to his plantation in Alabama. On April 19, 1853, King died at Chestnut Hill, and was buried in the family cemetery on the plantation. His body was later moved to Live Oak cemetery in Selma.

Alabama's Involvement in the Civil War: Essential Points

Dr. Leah Rawls Atkins, Auburn University (retired)

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standards 29, 30, and 31
Correlates to Graduation Exam Eligible Content Standard IV, Objective 1

Quick Summary of Alabama's Contributions to the Confederacy

- **The first capital** of the Confederate States of America was Montgomery, which served as the capital from February 4 to May 21, 1861.

- **"The Stars and Bars,"** First National Confederate flag, designed by Nicola Marschall, a Judson College professor. [This is not the better-known Confederate Battle Flag.]

- **Soldiers:**
  - Between 90,000 and 100,000 white men from Alabama served in the CSA army.
  - About 2,700 white men, mostly from the north Alabama hill country, fought for the Union army.
  - At least 5,000 (and perhaps as many as 10,000) blacks, primarily from Tennessee Valley plantations, enlisted in the Union army at times when federal forces were occupying north Alabama.

- **Military Leaders:**
  - Gen. John H. Forney of Jacksonville, who was teaching at West Point in 1860, fought at First Manassas, and was captured at Vicksburg.
  - Gen. William Henry Forney of Jacksonville (brother of John) was captured at Gettysburg, released, fought again, and surrendered at Appomattox.
  - Gen. Henry D. Clayton of Eufaula and Opelika was involved with Gen. Bragg's army in Tennessee and Kentucky.
  - Gen. Joe Wheeler (born in Georgia and usually credited to that state, but lived in north Alabama). Fearless cavalry leader.

- **Heroes and Heroines:**
  - John Pelham—fought with J. E. B. Stuart and Stonewall Jackson, artillery expert. Gen. Robert E. Lee referred to him as "the gallant Pelham." Was killed at age 24 at the battle of Kelly's Ford.
  - Emma Sansom—showed Confederate Gen. Nathan Bedford Forrest a crossing at Black Creek on the road between Blountsville and Gadsden as Forrest chased a federal cavalry led by Col. A. D. Streight.
  - Adm. Raphael Semmes—a Confederate naval hero who sailed the *CSS Alabama* all over the world attacking U.S. merchant ships.

- **Supplies, cannons, ammunition:**
  - Gen. Josiah Gorgas of Pennsylvania (but married to Amelia Gayle, the daughter of Alabama Governor John Gayle) supported the South and became chief of ordnance for the Confederacy. Purchased some arms and munitions in Europe. Manufactured others at Selma. At the end of the war 10,000 people were employed in war industries at Selma. These industries were supplied by iron from north Alabama iron furnaces.

- **Food:**
  - Alabama supplied corn and pork to the soldiers. By the end of the war food was scarce in Alabama and many people in the hill country were starving.

- **First submarine built in Mobile:**
  - The first two submarines sank; the third one was named the *Hunley*. Mobile Bay was too shallow for it to be used. It was taken to Charleston Harbor and on Feb. 17, 1864, the *Hunley* sank a warship, but never returned to port and was presumed to have sunk itself returning to shore.

- McMillan, Malcolm C., editor. *The Alabama Confederate Reader*. Tuscaloosa: The University of Alabama Press, 1963. Second edition, 1992.

  The 1992 edition has an introduction by C. Peter Ripley and is available in paperback at a reasonable price. This valuable collection of primary source documents is a must for those teaching the Civil War to Alabama students. McMillan did a superb job of selecting contemporary documents that illustrate how Alabamians responded to the war and how the war came to the state. As Ripley notes, the selections plot "grand strategies and bold political strokes" as well as illuminating "personal moments of fear, death, triumph, sacrifice, despair, and the growing crush of defeat." The book will lead the teacher to other books by following the sources of documents, some archival and some published.

- Rosenburg, R. B. "Alabama." *Journal of Confederate History* Vol. 10 (A Nation of Sovereign States: Secession & War in the Confederacy, edited and compiled by Archie P. McDonald, 1994): 40-57.

  A concise overview of Alabama's role and contributions to the Confederate war effort.

- **Local Sources:** Most local public libraries have Civil War holdings, and teachers should ask librarians about files of local items (letters, diaries, family histories, etc.) that relate to their geographical area or to families living in the community and the experiences of their ancestors during the war.

- Internet: The Alabama Department of Archives and History web site contains several classroom activities using primary sources from the Archives' collection at www.archives.state.al.us/teacher/civil.html.

Time Line of the American Civil War
Including Events that Occurred in Alabama During the War

Dr. Leah Rawls Atkins, Auburn University (retired)

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standards 29, 30, and 31
Correlates to Graduation Exam Eligible Content Standard IV, Objective 1

(Alabama facts are in *italic* type.)

Nov. 1860 Election of Republican presidential candidate Abraham Lincoln.

Dec. 1860 *Alabama elects delegates to a secession convention to meet in Montgomery in January, 1861.*

Jan. 3, 1861 *Alabama governor A. B. Moore activates the Alabama militia.*

Jan. 4, 1861 *Gov. Moore orders the Alabama militia to take possession of all federal installations in Alabama—Forts Morgan and Gaines and the federal arsenal at Mount Vernon.*

Jan. 11, 1861 *Alabama secession convention votes to secede, taking Alabama out of the Union.*

Feb. 4, 1861 *The Confederate Congress convenes in Montgomery, the first capital of the Confederate States of America.*

April 12, 1861 Confederate troops at Charleston, South Carolina, open fire on Ft. Sumter in Charleston harbor. The American Civil War begins.

July 1861 First Battle of Manassas (First Bull Run)—Gen. Irvin McDowell (N) v. Gen. P. G. T. Beauregard (S). The South emerges overconfident; the North prepares for a long war.

August 8, 1861 *John Gill Shorter elected governor of Alabama.*

April 11, 1862 *Union general O. M. Mitchel occupies Huntsville, Alabama.*

May 2, 1862 *Union colonel B. Turchin leads raid into north Alabama; burns and loots Athens.*

April 1862 Confederate Conscription Act passed by Confederate Congress. *Confederate troops begin looking for draft dodgers in Alabama hill country.*

April 6–7, 1862 Battle of Shiloh (Pittsburgh Landing), Tennessee. South retreats following bloody battle and heavy losses.

April 23–24, 1862 New Orleans falls to Union troops.

Summer 1862 *Confederate general Josiah Gorgas moves Mount Vernon arsenal operations north to Selma. Selma becomes an important weapons manufacturing town.*

June 1862 Peninsular Campaign in Virginia—Gen. George B. McClellan lands Union troops south of Richmond and goes against Southern army under Gen. J. E. Johnston; after Johnston is wounded, Gen. Robert E. Lee is placed in command.

August–November 1862 Gen. Braxton Bragg (S) invades Kentucky. South at peak of victories.

August 1862 Second Battle of Manassas (Second Bull Run)—Gen. John Pope (N) v. Gen. Lee (S). Lee defeats Pope and forces northern army back.

August 1862 *CSS* Alabama *commissioned off coast of Wales in command of Mobile lawyer and Confederate captain (later admiral) Raphael Semmes.*

September 1862 *CSS* Florida, *famous Confederate raider and sister ship of the* Alabama, *runs Union blockade into Mobile Bay for needed repairs and supplies; sets up on the eastern shore of Mobile Bay.*

September 1862 Battle of Antietam (Sharpsburg)—Gen. McClellan (N) v. Gen. Lee (S). Lee fights, but after bloody battle, with his army far from home and supplies, decides to order a retreat to the South. Lincoln takes this opportunity to issue the Emancipation Proclamation.

Dec. 1862–Jan. 1863 Battle of Murfreesboro (Stone's River)—Gen. Braxton Bragg v. Gen. William S. Rosecrans. Drawn battle results in Confederate retreat.

December 1862 Fredericksburg—Gen. Ambrose Burnsides (N) v. Gen. Lee (S). Southern army drives back northern invasion.

April 1863 *Gen. Abel Streight leads Union raid across North Alabama. Emma Sansom helps Confederate general Nathan Bedford Forrest cross Black Creek (near present-day Gadsden) to pursue federal raiders.*

May 1863 Battle of Chancellorsville—Gen. Joseph Hooker (N) v. Gen. Lee (S). Confederate general Stonewall Jackson killed after a quick flanking march turns tide to South.

July 1863 Vicksburg falls; entire Mississippi River soon controlled by North.

July 1863 Battle of Gettysburg—Gen. George Gordon Meade (N) v. Gen. Lee (S). South defeated. Tragic charge by Pickett's forces. Great losses on both sides.

August 1863 *Thomas Hill Watts defeats John Gill Shorter in Alabama gubernatorial election; Watts becomes governor in December. "Peace Party" increases support in Alabama.*

September–November 1863 Battles of Chickamauga, Chattanooga, Missionary Ridge, Lookout Mountain. North drives southern troops from heights overlooking Tennessee River.

January 1864 Gen. W. T. Sherman (N) begins drive from Tennessee toward Atlanta; Gen. U. S. Grant brought from western area to Virginia and ordered toward Richmond.

February 1864 *Mobile-built submarine* Hunley *sinks a federal warship off Charleston Harbor but sinks on trip back to port.*

March 1864–June 1864 "Wilderness Campaign" of Gen. Grant. Numerous battles against Gen. Lee's army in Virginia.

June 18, 1864 *CSS* Alabama *sinks in English Channel off French coast in fight with USS* Kearsage. *Capt. (later Adm.) Raphael Semmes escapes to England.*

July 1864 *Union general Lovell H. Rousseau raids into Alabama to cut the Western Railroad that is supplying Confederate forces in Atlanta. Tracks are cut west of Auburn.*

July 1864 Atlanta falls to Gen. Sherman; Sherman starts his famous "March to the Sea" through Georgia. Fall of Atlanta ensures Lincoln's reelection in the fall and defeat for the Peace Democrats.

August 5, 1864 *Battle of Mobile Bay. Federal admiral Farragut (famous saying: "Damn the torpedoes! Full speed ahead!" But he probably really said, "Go Ahead") enters Mobile Bay, defeats Confederate forces and the CSS* Tennessee, *a Confederate ship clad with iron from Selma.*

November 1864 Lincoln reelected president on a Union Party (fusion) ticket with his vice-presidential running mate long-time Tennessee senator Andrew Johnson (a Democrat).

December 1864 Gen. Sherman takes Savannah. His march through Georgia is complete.

July 1864–April 1865 Siege of Petersburg, Virginia—Gen. Grant (N) v. Gen. Lee (S).

March 1865 *Generals James H. Wilson and John T. Croxton (N) lead raid into Alabama; iron works in Jefferson and Bibb counties are burned. Union troops are divided. Wilson moves south to capture and burn Selma, then Montgomery, moves east through Auburn into Georgia; Croxton is ordered west to burn the University of Alabama.*

April 9, 1865 Gen. Lee (S) surrenders to Gen. Grant (N) at Appomattox Court House, Virginia. *Fort Blakely in Baldwin County captured.*

April 13, 1865 *Mobile surrenders to Union general Edward R. S. Canby.*

April 15, 1865 John Wilkes Booth, a southern partisan, assassinates President Lincoln at the Ford Theater in Washington. Vice-President Andrew Johnson (a Southerner from Tennessee but one who opposed secession) becomes president.

April 17, 1865 In North Carolina, Gen. J. E. Johnston surrenders his army to Gen. Sherman.

May 4, 1865 *At Citronelle, Alabama, Confederate general Richard Taylor surrenders the Dept. of Alabama, Mississippi and East Louisiana. This included the remaining troops in Alabama.*

Secession and the Civil War in Alabama: A Detailed Time Line

Dr. R. B. Rosenburg, University of North Alabama

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standards 29, 30, and 31
Correlates to Graduation Exam Eligible Standard Content IV, Objective 1

Nov. 6, 1860 Presidential candidate John C. Breckenridge carries Alabama with 49,019 votes to John Bell's 27,827 and Stephen A. Douglas' 13,657. Republican Abraham Lincoln is not on the ballot.

Dec. 6, 1860 Alabama governor Andrew Barry Moore calls for the election of delegates to secession convention.

Dec. 24, 1860 Election of delegates to Alabama secession convention.

Jan. 4, 1861 Four companies of state militia based in Mobile seize the U.S. arsenal at Mount Vernon.

Jan. 5, 1861 Fort Morgan (Baldwin County) and Fort Gaines (Mobile County) are seized and occupied by the 1st Regiment of Alabama Volunteers (state troops).

Jan. 7, 1861 Secession convention commences in Montgomery.

Jan. 11, 1861 Delegates vote (61-39) to secede, becoming the fourth state to do so. The Republic of Alabama is declared.

Jan. 13, 1861 Second Regiment of Alabama Volunteers ordered to Pensacola.

Feb. 4, 1861 Montgomery becomes provisional capital of the Confederate States of America (CSA).

Feb. 8, 1861 Provisional Constitution of the CSA is adopted.

Feb. 18, 1861 Jefferson Davis is inaugurated as provisional President of CSA on portico of state capitol building.

Mar. 4, 1861 First National Confederate flag raised over capitol in Montgomery.

Mar. 13, 1861 The Republic of Alabama formally joins the CSA.

Apr. 11, 1861 CSA Secretary of War Leroy Pope Walker of Huntsville authorizes bombardment of Fort Sumter, South Carolina, by telegraph from Montgomery.

May 21, 1861 CSA capital relocated to Richmond.

Aug. 8, 1861 John Gill Shorter of Eufaula is elected governor 37,849 to 28,121 over Thomas Hill Watts.

Dec. 2, 1861 Governor Shorter vows in his inaugural address that "Alabamians never will surrender."

Feb. 8, 1862 Federal gunboat flotilla on Tennessee River reaches Florence (first invasion by Federal troops in Alabama, 200 miles behind CSA lines).

Mar. 1, 1862 Governor Shorter calls on Alabama planters to limit cotton production. Eight months later the legislature imposes a tax of ten cents per pound on all cotton grown above 2,500 pounds of seed cotton per worker.

Mar. 1862 Tuscaloosa is temporarily placed under martial law owing to food shortages.

Apr. 1, 1862 Governor Shorter gives order that distillation of ardent spirits [hard liquors] in Alabama must cease, except that which he would license for medicinal and war purposes.

Apr. 11, 1862 Federal forces under Gen. Ormsby (Old Stars) Mitchel march into defenseless Huntsville.

May 1–2, 1862 Athens is sacked by three Federal regiments under Col. Ivan Vasilevitch Turchininov (John Turchin, a former Russian artillery officer and veteran of the Crimean War).

May 9–10, 1862 Pensacola evacuated by CSA forces.

May 12, 1862 Governor Shorter calls on the entire male population between the ages of 16 to 60 to organize themselves into volunteer units to be called the State Guard.

Aug. 31, 1862 Federals evacuate Huntsville and temporarily withdraw from the Tennessee Valley.

Oct. 1862 The legislature authorizes Governor Shorter to impress slaves for war work: railroad grading projects, erecting fortifications, and river defenses. By August 1863 more than 10,000 slaves impressed.

Nov. 1862 The legislature appropriates $250,000 for the manufacture or purchase of 50,000 pairs of shoes for Alabama troops.

Nov. 26, 1862 Governor Shorter calls on Alabamians to "give no shelter to deserters." Between 8,000–10,000 "tories" and deserters, who formed marauding bands called "Prowling Brigades" and "Destroying Angels," terrorized parts of 11 counties in the northern and southeastern portions of the state.

Dec. 1862 Union raid up the Choctawhatchee River (northern Florida/southeastern Alabama).

Jan. 1863 Abraham Lincoln's Emancipation Proclamation "frees" slaves in areas under Confederate control, which included most of Alabama.

Apr. 19–May 3, 1863 Col. A. D. Streight's "Jackass Cavalry" (so named because they rode mules instead of horses) conducts raid across North Alabama, terminating at Lawrence, Ala., with Streight's capture by CSA forces under Gen. N. B. Forrest.

Aug. 17, 1863 Governor Shorter appeals to a special-called legislature and the people of Alabama to resist "that abolition despotism which has decreed the emancipation of the slaves."

Oct. 1863 Raid by Union colonel George E. Spencer's 1st Alabama Cavalry, USA, commences at Corinth, Mississippi, and is turned back at Jasper, Alabama.

Dec. 1, 1863 Former CSA Attorney General, Thomas Hill Watts, is inaugurated as governor.

Dec. 12, 1863 The legislature appropriates $3 million to be distributed to purchase corn for indigent soldiers' families.

Jan. 19, 1864 Governor Watts complains bitterly to Secretary of War James A Seddon: "Many of the impressing officers care neither for God nor man."

Mar. 30, 1864 Gen. James H. Clanton to Governor Watts: "Our own cavalry has been a great terror to our own people. Stealing, robbing, and murdering is quite common."

July 1864 Directed by Gen. W. T. Sherman, 2,300 Federal cavalrymen under Gen. Lovell H. Rousseau drive from Decatur into central Alabama to destroy the Montgomery & West Point Railroad, a vital link to Atlanta.

Aug. 5, 1864 Adm. David Farragut's Federal flotilla steams into Mobile Bay.

Aug. 7, 1864 Fort Gaines surrenders.

Aug. 23, 1864 Fort Morgan surrenders.

Sept. 28–29, 1864 President Jefferson Davis appears in Montgomery and addresses the legislature in special session the next day. A resolution in the House calling for a negotiated peace is defeated 42–32.

Oct. 1864 Castle Morgan, POW camp at Cahaba, holds as many as 2,151 Federal prisoners.

Nov. 30, 1864 Lt. Col. H. C. Lockhart, commandant for conscription in Alabama, reports desertions spreading to "some of the most wealthy and enlightened counties in the State"— Marengo, Greene, Sumter, Perry, and Dallas counties.

Dec. 9, 1864 Governor Watts to Gen. Richard Taylor: "The cries of starving people are coming up to me almost every day from that section [north Alabama]."

Mar. 3, 1865 Governor Watts issues proclamation: "We must either become the slaves of Yankee masters, degrading us to equality with the Negroes or we must with the help of God, and our own strong arms and brave hearts, establish our freedom and independence."

Mar. 16–Apr. 24, 1865 A 12,000 man combined-arms Federal force under Gen. James H Wilson conducts a blitzkrieg maneuver from Chickasaw Landing to Blue Ridge, destroying in several weeks what it took the CSA four years to create and wrecking the state's burgeoning coal and iron industries.

Apr. 2, 1865 CSA ordnance center at Selma falls to Wilson's Raiders.

Apr. 3, 1865 Wilson's Raiders under Gen. John Croxton capture Tuscaloosa and burn the University of Alabama.

Apr. 8, 1865 Spanish Fort (Baldwin County) evacuated.

Apr. 9, 1865 Fort Blakely (Baldwin County) assaulted and captured.

Apr. 12, 1865 Mayor W. L. Coleman and the city council surrender Montgomery to Wilson's Raiders on the fourth anniversary of the fall of Fort Sumter.

Apr. 13, 1865 Mobile surrenders to Federal forces under Gen. Edward R. S. Canby.

Apr. 14, 1865 Abraham Lincoln dies.

Apr. 17-29, 1865 Federal forces under Gen. Benjamin Grierson raid from Blakely to Eufaula.

May 1, 1865 Governor Watts is captured in Union Springs, sent to Montgomery and later Macon, Georgia, before being released by mid-June.

May 4, 1865 Gen. Richard Taylor, commanding the Dept. of Alabama, Mississippi and East Louisiana, surrenders all troops under his command at Citronelle, Alabama, becoming the last organized CSA force to surrender east of the Mississippi River.

May 25, 1865 Mobile is nearly destroyed by fire following a deadly accidental explosion of a powder magazine.

June 21, 1865 President Andrew Johnson appoints Lewis E. Parsons of Talladega as provisional governor.

Montgomery, First Capital of the Confederacy

Dr. Leah Rawls Atkins, Auburn University (retired)

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 29
Correlates to Graduation Exam Eligible Content Standard IV, Objective 1

Quick Summary

February 4, 1861–May 21, 1861

- At South Carolina's suggestion, Alabama invited the seceding states to meet in Montgomery to form the Confederate States of America.

- Montgomery was selected because:
  - it was a central location;
  - it had good railroad and river connections to south and east (but not to the west);
  - it was a center of Southern radical activity led by Alabama fire-eater William L. Yancey.

- In February 1861, Montgomery had 8,843 people (4,443 whites and 4,400 blacks, slave and free). During the months Montgomery served as the capital of the Confederacy, the population of the city doubled.

- The Confederate Congress convened February 4, with delegates from South Carolina, Mississippi, Florida, Alabama, Georgia, and Louisiana. Texas delegates arrived March 2. The rest of the states that eventually made up the eleven Confederate States—Arkansas, Virginia, North Carolina, and Tennessee—seceded from the Union after the firing on Fort Sumter in April.

- When Virginia seceded from the Union, the Confederate Congress met in secret session and resolved to move the capital to Richmond. The Congress adjourned in Montgomery on May 21 to reassemble in Richmond on July 20.

- The reasons for removal to Richmond were:
  - distinction of Virginia being the first colony and home of founding fathers, especially Washington;
  - closer to the federal capitol at Washington;
  - good accommodations and rail connections;
  - manufacturing center, especially the Tredegar Iron Works.

Montgomery, First Capital of the Confederacy: Details

In 1861 Montgomery was a center of wealth and culture, a cotton market town, and an important river port (Alabama River) with a railroad that ran east-northeast to Atlanta (Montgomery & West Point Railroad) and one that ran south toward Pensacola (the Alabama & Florida Railroad). Montgomery became the capital of Alabama in 1846; however, in 1861, it still had many characteristics of a frontier town—unpaved streets, board walks, etc. The city was not elegant enough to suit the tastes of many who came to visit or live there. The hotel and eating accommodations were not adequate for the crowds of people who flooded into the city after it became the capital of the Confederacy.

The people came because they were part of the new Confederate government—or wanted to be. They wanted government jobs, sought commissions in the Confederate army (which everyone knew would be organized soon), or hoped to sell supplies to the new government. Newspaper reporters from the north and from Europe came to cover the establishment of the Confederate government.

Alabama had nine delegates to the Confederate Congress, but each state had only one vote. Jefferson Davis, a former U.S. senator from Mississippi, was elected president of the Confederacy. Davis was at home on his plantation near the Mississippi River when he was notified of his election. He had to travel to Montgomery, and he took the fastest route to reach the Confederate capital. Here is how he traveled:

- He rowed to the middle of the Mississippi River, flagged a steamboat and rode it to Vicksburg.
- At Vicksburg, he boarded a train on the Southern Mississippi line east to Jackson, Mississippi, where he transferred to a Mississippi Central train going north.
- At Grand Junction, Tennessee, he boarded a eastbound train to Chattanooga via Tuscumbia, Decatur, and Huntsville, Alabama, on the Memphis & Charleston Railroad.
- At Chattanooga, he boarded a train to Atlanta.
- At Atlanta, he took a train on the Atlanta & West Point Railroad, traveling south through West Point, Georgia, where he took the Montgomery & West Point Railroad through Opelika and Auburn, Alabama, to Montgomery.

This is significant because it illustrates that in 1861 no tracks connected Montgomery westward to Mississippi. The Alabama and Confederate governments worked on this rail route, but they were never able to bridge the Tombigbee River. This made communications difficult, and influenced the course of the war in the west.

Jefferson Davis' Route to Montgomery

Montgomery, First Capital of the Confederacy: Primary Sources

1. The following excerpt is from the "Correspondence of T. R. R. Cobb, 1860-62," *Publications of the Southern Historical Association*, XI (May 1907), 159-83; reprinted in Malcolm C. McMillan, *The Alabama Confederate Reader* (Tuscaloosa: University of Alabama Press, 1963), pp. 54-55. Used by permission of the University of Alabama Press.

Montgomery, February 17th

The whole city is agog on account of the arrival of President Jefferson Davis who reached here last night about eleven o'clock. The parlor of the Hotel was crowded with ladies and the passages and streets with men, I mingled with neither. Mr. Davis made a speech from the balcony of which I heard only a part. Mr. Yancey followed him in a few words well put up. Davis has remained in his room all day and is supposed to be preparing his inaugural. I learn that he avowed himself bitterly opposed to reconstruction [returning to the Union] in several speeches on the way and I hope he will put the question at rest in his inaugural. Crowds are pouring in from every direction . . ..

2. William Howard Russell was a London *Times* war correspondent who earned his reputation on the battlefields of the Crimean War. He arrived in Montgomery by train from Macon, Georgia, on May 4, 1861, to cover the Confederate government. The following is taken from his *My Diary North and South* (1863), 164-70, reprinted in McMillan, *Alabama Confederate Reader*, pp. 71-72. Used by permission of the University of Alabama Press.

May 4th [1861]—Towards evening, having thrown out some slight outworks, against accidental sallies of my fellow-passengers' saliva [tobacco spitting], I went to sleep, and woke up at eleven p.m., to hear we were in Montgomery. A very rickety omnibus took the party to the hotel, which was crowded to excess. The General [P.G.T. Beauregard] and his friends had one room to themselves. Three gentlemen and myself were crammed into a filthy room which already contained two strangers, and as there were only three beds in the apartment it was apparent that we were intended to "double up considerably;" but after strenuous efforts, a little bribery and cajoling, we succeeded in procuring mattresses to put on the floor, which was regarded by our neighbors as proof of miserable aristocratic fastidiousness. Had it not been for the flies, the fleas would have been intolerable, but one nuisance neutralized the other. Then, as to food—nothing could be had in the hotel—but one of the waiters led us to a restaurant, where we selected from a choice bill of fare, which contained, I think, as many odd dishes as ever I saw, some unknown fishes, oyster-plants, 'possums, raccoons, frogs, and other delicacies, and eschewing toads and the like, really made a good meal off dirty plates on a vile table-cloth, our appetites being sharpened by the best of condiments.

Colonel [John T.] Pickett has turned up here, having made his escape from Washington just in time to escape arrest—traveling in disguise on foot through out-of-the-way places till he got among friends.

I was glad when bedtime approached, that I was not among the mattress men. One of the gentlemen in the bed next to the door was a tremendous projector in the tobacco juice line; his final rumination ere he sank to repose was a masterpiece of art . . . .

May 5th—Very warm, and no cold water, unless one went to the river. The hotel baths were not promising. This hotel is worse than the Mills House or Willard's [in Washington]. . . Montgomery has little claim to be called a capital. The streets are very hot, unpleasant, and uninteresting. I have rarely seen a more dull, lifeless place; it looks like a small Russian town in the interior. The names of the shopkeepers indicate German and French origin. I looked in at one or two of the slave magazines, which are not unlike similar establishments in Cairo and Smyrna. A certain degree of freedom is enjoyed by some of the men, who lounge about the doors, and are careless of escape or liberty, knowing too well the difficulties of either . . .

The environs of Montgomery are agreeable—well-wooded, undulating, villas abounding, public gardens, and a large negro and mulatto suburb. It is not unusual, as far as I can judge, to see women riding on horseback in the South, but on the road here we encountered several.

After breakfast I walked down with Senator Wigfall [Louis T. Wigfall of Texas] to the capitol of Montgomery—one of the true Athenian Yankeeized structures of the novo-classic land, erected on a site worthy of a better fate and edifice. . . .

Mobile As a Confederate City, 1861-1865

Dr. Harriet E. Amos Doss, University of Alabama at Birmingham

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 31

Quick Summary

January 11, 1861 Alabama secedes from the United States.

1863 Bread Riot staged by Mobile women protesting food shortages and high prices.

August 5, 1864 Battle of Mobile Bay; Union victory closes last approaches to city by water.

1865 Enrollment peaks at Spring Hill College as parents seek to protect their sons from the Confederate draft.

April 12, 1865 City officials arrange bloodless surrender of city to Federal forces.

Details

Mobile, the state's only seaport and the Confederacy's second largest Gulf port, virtually lost its cotton trade during the war due to the Federal blockade and Confederate embargo. Escaping direct attack until the end of the war, the city of 30,000 in 1860 grew to about 45,000 in 1865 as it served the Confederacy as a site for training camps, recreation, and medical care.

After the passage of Alabama's ordinance of secession on January 11, 1861, southern loyalty for secessionists eventually overrode unionist sentiment. Mobilians supported the Confederacy hoping that it would, among other things, end their colonial relationship to the North and spur growth in their city.

At the outset of the Civil War the location of Mobile made it one of ten key southern ports for Union blockaders. Initially the blockade proved ineffective. Federals only blockaded the main entrances to Mobile; the side entrances, coast and inlets remained unguarded. In early 1862 trade continued without much interruption between New Orleans and Mobile and Havana by bayou and inland channels. Immediately after the capture of New Orleans in April 1862, blockade running decreased sharply. Admiral David Farragut's capture of Mobile Bay in August 1864 essentially halted blockade running.

Despite the blockade Mobile's social activities continued. Residents and visitors observed local social customs such as gentlemen calling on the ladies of their acquaintance on New Year's Day. Naval officers visited fashionable homes, whose hosts and hostesses they entertained with ship-board balls, dinners, and moonlight cruises. A local newspaper dubbed Mobile the "Paris of the Confederacy." Some of the most fashionable homes where Mobilians entertained visiting generals, politicians, and literary figures were those of Octavia Walton Le Vert, Mary Walker Fearn, Augusta Evans, and General Dabney H. Maury, commander of the Department of the Gulf from the summer of 1863 to the end of the war. Numerous balls and concerts benefitted needy groups of soldiers and civilians. As touring companies curtailed their travels during the war, the Mobile Theatre relied heavily on local actors to offer plays. Visitors, particularly soldiers, comprised the bulk of audiences.

A variety of local hospitals provided good medical care to soldiers and civilians. Five hospitals that operated when the war began continued to provide services. From 1861 through 1864 Confederate authorities opened seven additional hospitals for soldiers and sailors. Local women formed charitable associations to serve patients in the hospitals. Augusta Evans even personally established and equipped a convalescent hospital on the grounds of her home.

With the blockade cutting imports, and Federal occupation and Confederate impressment interfering with transport of goods from the hinterland of Mobile, food shortages and inflation troubled residents. Municipal authorities sponsored a Free Market that served hundreds of poor residents. Private organizations labored to meet various needs: the Volunteer Relief Committee solicited private funds to aid the destitute, the Mobile Military Aid Society employed soldiers' dependents to sew uniforms for Alabama companies in the Confederate army, and the Mobile Supply Association hired agents to procure foodstuffs from areas north of Mobile, ship them to the city, and sell them at cost. All of these efforts failed to avert a bread riot staged in 1863 by women protesting shortages and high prices of food. Their protest sparked new charitable groups to relieve the distress of many needy families.

Its isolation from the war allowed Mobile to provide notable educational and publishing activities for the Confederacy. While local public and private schools reduced operations during the war and the Medical College of Alabama in the city closed its doors, Spring Hill College, the Jesuit institution, continued to hold its regular sessions, even with fluctuations in numbers of students and faculty. By 1865 enrollment reached an all-time high as parents, including high-ranking Confederate officers, placed their sons in the college to protect them against the draft. Two presses in Mobile expanded business because of the war. W. G. Clark and Company, publisher of the Mobile *Advertiser and Register*, published repeated printings of children's readers by Adelaide de Vendel Chaudron. S. H. Goetzel and Company published Hardee's *Tactics*, Augusta Evans's *Macaria*, and a variety of other books.

The Confederate embargo and the Union blockade substantially reduced the trade in cotton through Mobile for the duration of the war. Disruption of foreign trade persisted after the war, as union occupying forces, which took the city of Mobile in April 1865, closed the port to foreign trade until late in August 1865.

Mobile As a Confederate City: Selected Annotated Bibliography

- Amos, Harriet E. *Cotton City: Urban Development in Antebellum Mobile*. Tuscaloosa: University of Alabama Press, 1985.

  Chapters 8 and 9 analyze Mobilians' late antebellum pursuit of railroads, direct trade, and manufacturing, all as means to enhance progress and southern independence.

- _____. 'All-Absorbing Topics': Food and Clothing in Confederate Mobile." *Atlanta Historical Journal* 22 (1978): 17-28.

  Article deals with food, clothing, and other shortages brought on by the tightening blockade.

- Bergeron, Arthur Jr. *Confederate Mobile*. Jackson: University Press of Mississippi, 1991.

  This is a scholarly study concentrating largely on the Confederate defenses of Mobile.

- Doss, Harriet E. Amos. "City of Mobile." *Encyclopedia of the Confederacy*, edited by Richard N. Current, 4 vols. New York: Simon and Schuster, 1993. 3: 1057-1059.

  This is a concise account of the city's experience apart from the Battle of Mobile Bay, which has a separate entry in the Encyclopedia.

Mobile As a Confederate City: Primary Source

Introduction: The following selected excerpts are from the diary of Mary D. Waring, a teenage girl living in Mobile during the Civil War. The original diary is at the Alabama Department of Archives and History, Montgomery, Alabama (SPR 30).

Mar. 27th *1865 To day the enemy commenced operations by an attack on Spanish Fort, where some of our best troops under Gen. Gibson, were stationed. The firing was heavy and continuous, while the booming of heavy Artillery was heard distinctly on this side, rendering us uneasy as to the fate of our brave and gallant boys stationed in and around the fort. Being unaccustomed to such heavy firing, we were, of course, much startled and excited until we gradually became used to the sound.*

Tuesday March 28th Heavy firing is still kept up at the Fort, from both sides, our men stubbornly resisting any advance of the enemy. The wharves and all high places in the city, filled with persons, impelled, some by curiosity, but many more by anxiety, watching the firing. It has been impossible to do work of any description, or to compose the mind, for reading, writing, practicing or any thing else. I have been wandering around, like a restless spirit, trying to compose myself, but finding every effort to do so, impossible, finally give up the attempt, so great is my anxiety about Marion, and many of my friends stationed there.

Sunday April 9th Bright and early this morning I was awakened with "Spanish Fort is evacuated" while I could hardly believe it, only it was a confirmation of our worst fears- Still I had to believe the evidence of my own eyes, for our soldiers were passing by in squads, from an early hour, dirty, wet and completely worn out, having been compelled to march through a marsh for a distance of four miles, in order to make their escape. Poor fellows, how discouraging it must have been to abandon the fort after having so bravely defended it for two weeks.

Thursday April 13th The city is filled with the hated Yanks, who differ in the greatest degree from our poor dear soldiers - the commonest, dirtiest - looking set I ever saw. Really I feel quite strange in my own city, seeing so many new and strange countenances. To do them justice, however, I must admit, though reluctant to do so, that they are very quiet and orderly, and they entered the city with extraordinary order and quiet, so different from what we had anticipated, from the numerous accounts of their behavior in captured cities. We are thankful for it and hope such conduct will be preserved throughout their stay here.

Saturday April 15th 1865 The day has passed off very quietly, with very little or nothing worthy of comment, except a very few moments interview with three "Yankee" officers, which, of course, devolved upon me, because I did not wish to have a word with any of them. Cora was not dressed and Mother would not go down, so that I was compelled to go down and see what their business was. As I expected, they came to inquire if we could rent them a room, as they were exceedingly anxious to find lodgings, and experienced great difficulty in obtaining them, as almost every house in the city was occupied- Summoning all the politeness I could possibly exercise towards those whom I consider our bitterest foes, and against whom, all the fiercer feeling of my nature aroused, I plainly informed them that we could not possibly accommodate them, as the house was not sufficiently capacious even for the family, after which information

they bowed themselves away - They then tried at Mrs. J's - but with no better success, and began to feel that no body in Mobile wanted them - Great geese for imagining otherwise. This afternoon, we held our rebel meeting at Mrs. Johnson's - with Miss Kate O - Maria Minge, Anna Tuthill - Libbie White - Fanny L. and Addea. We agitated the question as to whether or not we should attend Christ Church after Dr. L. strange conduct, and finally concluded, in consideration of its being Easter Sunday, to go, and if we did not admire the course pursued by Dr. L. not to go again - nothing else worthy of mentioned transpired today so I put up until to-morrow.

Sunday April 16th We went to Church "en Masse" this morning, and soon after taking our seats the "blue coats" began coming in until the Church was quite filled with them. They are as far behind our dear Southern boys, in appearance and many other respects, as they can possibly be imagined. Even the uniform is inferior to the Confederate grey, in point of beauty.

Wilson's Raid Through Alabama and the Capture of Selma

Dr. Leah Rawls Atkins, Auburn University (retired)

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 31
Correlates to Graduation Exam Eligible Content Standard IV, Objective 1

In March 1865 with Confederate resistance collapsing on all fronts, Gen. James H. Wilson led three Union cavalry divisions in a raid from northwest Alabama through the central part of the state. His goals were to destroy the iron furnaces and the Confederate arms manufacturing center at Selma, to destroy the "military school" at Tuscaloosa, and to capture Montgomery. The large contingent of troops were delayed crossing the Tennessee River, which was running at flood stage. On March 22 the raiders left Chickasaw in Lauderdale County and moved toward Jasper, then south to Elyton, where the Oxmoor and Irondale furnaces were destroyed. At Elyton, Wilson detached a brigade under Gen. John T. Croxton and sent them south and west to burn the University of Alabama because it had been training militia and Confederate troops. Wilson continued south to Montevallo. Meeting little resistance, Wilson took Selma on April 2, the same day that saw the evacuation of Richmond, Virginia.

Selma was a small cotton market town and significant river port in the 1850s, but the need for Confederate arms turned the town into the major weapons manufacturing center in Alabama and the lower South. General Wilson ordered Brig. Gen. Edward F. Winslow of Maine to destroy "everything which could be of benefit to the enemy." One of the best ways to appreciate what the Confederacy created at Selma is to read Winslow's report to Wilson (see below) which appears in the *Rebellion Record*, (1868), XI, 701-02, and is reprinted in Malcolm C. McMillan, *Alabama Confederate Reader* (Tuscaloosa: University of Alabama Press, 1965), pp. 416-18. Used by permission of the University of Alabama Press.

Primary Source

Selma, Alabama, April 9, 1865

Major—I have the honor to submit the following statement concerning the destruction of public property captured and found at this place:

In obedience to orders from the Brevet Major-General commanding corps, I assumed the command of the city on Monday the third instant, and commenced destroying everything which could be of benefit to the enemy.

The following is a partial list, which was not made complete, as in many cases the whole property could not be destroyed in the limited time allowed:

1. Selma Arsenal– Consisting of twenty-four buildings, containing an immense amount of war material and machinery for manufacturing the same. Very little of the machinery had been removed, although much of it was packed and ready for shipment to Macon and Columbus, Georgia. Among other articles here destroyed were fifteen siege guns and ten heavy carriages, ten field pieces, with sixty field carriages, ten caissons, sixty thousand rounds artillery ammunition, one million rounds of small arms ammunition, three million feet of lumber, ten thousand bushels coal, three hundred barrels resin, and three large engines and boilers.

2. Government Naval Foundry– Consisting of five large buildings, containing three fine engines, thirteen boilers, twenty-nine siege guns, unfinished, and all the machinery necessary to manufacture on a large scale naval and siege guns.

3. Selma Iron Works– Consisting of five buildings, with five large engines and furnaces, and complete machinery.

4. Pierces Foundry, Nos 1 and 2– Each of these contained an engine, extensive machinery, and a large lot of tools.

5. Nitre Works– These works consist of eighteen buildings, five furnaces, sixteen leaches, and ninety banks.

6. Powder Mills and Magazine– Consisting of seven buildings, six thousand rounds of artillery ammunition, and seventy thousand rounds of small arms ammunition, together with fourteen thousand pounds powder.

7. Washington Works– Small iron works, with one engine.

8. Tennessee Iron Works– Containing two engines.

9. Phelan and McBride's Machine Shop, with two engines.

10. Horse Shoe Manufactory– Containing one engine; about eight thousand pounds of horse shoes from this establishment were used by our army.

11. Selma Shovel Factory– This factory contained one steam engine, eight forges, and complete machinery for manufacturing shovels, railroad spikes, and iron axle-trees for army wagons.

12. On the Alabama and Mississippi Railroad– One roundhouse, one stationary engine, and much standing machinery, together with twenty box and two passenger cars.

13. On the Tennessee Railroad– One roundhouse, with machinery, five locomotives, one machine, nineteen box and fifty platform cars.

14. In the Fortifications– One thirty-pound Parrot gun, four ten-pound guns, eleven field pieces, ten caissons, two forges, and five hundred rounds of fixed ammunition.

A portion of the guns destroyed in the arsenal were those captured on the fortifications at the time of the assault. The machinery, engines, and trunnions of the guns were broken before being burned.

The arsenal buildings were of wood, but with a few exceptions, the foundry buildings were of brick. Together with all other buildings enumerated these were completely destroyed, without firing other than public buildings. Several buildings were fired on the evening of the second instant, and quite a number of private dwellings were thereby consumed. This burning being done without authority, destroyed supplies which would have been useful to the army, and did no particular damage to the enemy.

I cannot estimate, in dollars, the value of the public property here destroyed; but all can readily see that the value in a mechanical, social, and war point of view is almost inestimable.

Respectfully submitted,

E. F. WINSLOW,
Brevet Brigadier-General Commanding Post.

Major E. B. Beaumont,
A. A. General Cavalry Corps, M. D. M.

Josiah Gorgas

Dr. Sarah Woolfolk Wiggins, University of Alabama (retired)

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 31
Correlates to Graduation Exam Eligible Content Standard IV, Objective 1

Quick Summary

- Born in Pennsylvania, educated at West Point, a professional soldier, served in Mexican War.
- In 1853 married daughter of Alabama governor and congressman.
- In 1861 resigned from army and joined Confederacy because of Southern sympathies, Southern friends, and Southern wife.
- Chief of Confederate Ordnance Bureau, which supplied arms and ammunition for Confederate war effort. Called ablest administrator of Confederacy. After 1862 Confederates had arms and ammunition even if they lacked food, medicine, shoes, or clothes.
- Gorgas forced industrialization upon South by:
  - converting factories making nails into factories manufacturing guns, cannons, and ammunition.
  - building new factories to make gun powder, arms, and ammo.
  - scattering factory locations across South so if North captured area, others would continue operation.
  - importing arms from abroad via ships running blockade.

Details

In 1861 Gorgas found only Tredegar Ironworks in Richmond producing necessary hardware of war—cannons. Tredegar also produced pig iron. Old Dominion Nailworks, also in Richmond, was converted to manufacture of war material. Other ironworks in South also converted. Gorgas did not wish to risk losing all Southern manufacturing if Richmond (only 100 miles from Washington) was captured by Federal army. He built new armories across the South, including one at Selma that functioned until Federal troops destroyed it in April 1865. As Federals invaded and seized a factory, the rest continued production. Gorgas also secured ships to run the blockade of the southern coastline and sent agents overseas to buy arms to be shipped on blockade runners. Men who served under him in Ordnance Bureau became the next generation of teachers of chemistry, physics, engineering, and math in southern schools after the war, including one who became president of what is now Auburn University.

He met and married Amelia Gayle while stationed at Mt. Vernon, north of Mobile, in 1853. They had 6 children. After the war he did not succeed in business because of the depressed economic condition of the postwar South. At the University of the South, Sewanee, Tennessee, he reorganized the school and saved it from bankruptcy. Still he failed to fulfill the overly optimistic expectations of Sewanee trustees, and they fired him in 1878. After his election as president of the University of Alabama, he suffered a disabling stroke after only six months in Tuscaloosa and had to resign as president. The university made him university librarian and gave him a residence on campus. At his death in 1883 the university made his wife, Amelia, librarian, a job she continued until retirement in 1907. She lived in the Gorgas House until her death in 1913, and her children lived in the house until the last daughter died in 1953.

Josiah Gorgas: Selected Annotated Bibliography

- Vandiver, Frank E. *Ploughshares into Swords; Josiah Gorgas and Confederate Ordnance*. Austin: University of Texas Press, 1952; reprinted 1977. Second edition, College Station: Texas A & M University Press, 1994.

  Biography focusing on Gorgas's contributions to Confederate war effort through Ordnance Bureau.

- Wiggins, Sarah Woolfolk. "Josiah Gorgas, A Victorian Father," *Civil War History* 32 (September 1986), 229-46.

  Study of Josiah as Victorian father, reflecting family life and patterns of child rearing in nineteenth century. Social history, not military.

- Wiggins, Sarah Woolfolk ed. *The Journals of Josiah Gorgas 1857-1878*. Tuscaloosa: University of Alabama Press, 1995.

  Journals of antebellum family life, Civil War and Ordnance Bureau work, postwar careers as owner of an ironworks, as teacher at Sewanee, and as University of Alabama president. "Prologue" briefly summarizes prewar life.

Suggestions/Activities

Field Trips:

- Visit Gorgas House on University of Alabama campus.
- Visit University of Alabama Special Collections (to see his swords and uniform).
- Visit arsenal at Mount Vernon (now Searcy Hospital).
- Visit arsenal site in Selma.
- Ask local historians and librarians if any Civil War-era ordnance ruins are in their area.
- Visit nearby ironworks, iron museums, factories like Tannehill, Brierfield, and Tallassee, the powder magazine in Montgomery, and the iron foundry ruins buried in undergrowth in the middle of Mountain Brook in Birmingham.

Jefferson Davis in Alabama

Felicity Allen, Auburn

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 31
Correlates to Graduation Exam Eligible Content Standard IV, Objective 1

Jefferson Davis, President of the Confederate States of America, had a number of connections to Alabama. After his election as President he traveled from his home state of Mississippi—via Chattanooga, Tennessee, and Atlanta, Georgia (there was no Mississippi/Alabama. railroad at the time), and through Opelika and Auburn—to Montgomery. Once in Montgomery Davis was inaugurated on February 18, 1861, on the portico of the Alabama capitol. A star marks the spot where he stood as he was inaugurated. Davis and his family lived in Montgomery until May, when the Confederate capital moved to Richmond, Virginia. In Montgomery the Davis family lived at the corner of Bibb and Lee in what is known as the First White House of the Confederacy, which is now on Washington Avenue and open to visitors. Davis attended St. John's Episcopal Church, where visitors to the Montgomery church can still see his pew today. Davis's father-in-law, William. B. Howell, moved to Montgomery with his wife in 1862. He died there in 1863 and was buried in Oakwood Cemetery. Their daughter, Varina (Mrs. Jefferson Davis), visited them in Montgomery once she had moved to Richmond with her husband.

Visits to Alabama by Davis after he had moved from Montgomery in 1861:

1862 Davis visited Montgomery and Mobile.
1863 Davis visited Montgomery, Selma, Demopolis, Mobile.
1875 Davis visited Montgomery.
1886 Davis spoke at cornerstone-laying for monument to Confederate Soldiers and Sailors of Alabama beside capitol in Montgomery; was saluted at Tuskegee and Auburn on his way to Atlanta.
1893 Davis's body lay in-state at capitol en route from New Orleans to burial in Richmond.

Suggestions/Activities

- Field Trip: Visit the First White House of the Confederacy in Montgomery. Call 334-242-1861 for a reservation.

Alabama Confederate Heroine, Emma Sansom

Dr. Leah Rawls Atkins, Auburn University (Retired)

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 31
Correlates to Graduation Exam Eligible Content Standard IV, Objective 1

During Col. A. D. Streight's cavalry raid across north Alabama (April 19–May 3, 1863), he was pursued by a Confederate force half the size of his Union company. Led by Gen. Nathan Bedford Forrest, the Confederates had several advantages. They were riding horses; the Union troops were riding mules (except for a small contingent of cavalry composed of north Alabama Unionists who were showing Streight the way). Horses were faster and quieter. Stories from the north Alabama hills tell that one could hear the braying of Streight's mules for miles. For this reason, Southerners called Streight's Federals the "Jackass Cavalry." During the raid, a sixteen-year-old Alabama girl became one of the most well-known heroines of the Confederacy. In 1914, when French horse-armies were being slaughtered by German machine guns in World War I and the cavalry was instantly made obsolete, Bennett H. Young, a Confederate cavalry officer, published a book about several Confederate engagements, including the story of Streight's Alabama Raid and Emma Sansom. He wrote, of course, with a Southern bias and in a romantic style typical of the 19th century. The following is from pages 472-478 of Bennett H. Young, *Confederate Wizards of the Saddle*, 1914; reprint, Kennesaw, Ga.: Continental Book Co., 1958.

By the afternoon of May 2d, the pressure of Streight and his men by Forrest was at its fiercest tension. Guided by his two companies of Alabama refugee horsemen, Streight had been told if he could only cross Black Creek and burn the bridge, that he might hope for a few hours' respite, and if he could not feed his weary men and wearier beasts, he could at least let them sleep enough to restore a part of their wasted energy, and from a few hours' repose get new strength for the struggles and trials that yet faced them in this perilous campaign upon which they had so courageously come . . . .

Sitting in their cottage, mayhap talking of the soldier brother, there fell upon the ears of these defenseless home-keepers strange sounds: the galloping of horses, the clanging of swords, frequent shots, sharp, quick commands. They wondered what all this clamor could mean, and rushing to the porch, they saw companies of men clad in blue, all riding in hot haste toward the bridge over the creek. They were beating and spurring their brutes [mules], who seemed weary under their human burdens, and in their dumb way resenting the cruel and harsh measures used to drive them to greater and more strenuous effort. The passers-by jeered the women, asked them how they liked the "Yanks," and told them they had come to thrash the rebels and run Bragg [Gen. Braxton Bragg] and his men out of the country. They said "Old Forrest" was behind them, but they had licked him once and would do it again.

The well in the yard tempted them to slake their thirst, and dismounting, they crowded about the bucket and pulled from its depths draughts to freshen their bodies and allay the fever that burned in their tired throats. They asked if they had any brothers in the army; and not to be outdone, the women said they had six, and all gone to fight the Yankees. Two cannon went rumbling by. The men on their horses were belaboring them with great hickory wythes, and were driving at a mad pace to get over the wooden bridge. Some of the blue-coated men came in and searched the house for guns, pistols, and opened and pried through the drawers of the wooden bureau, and looked in the closets and presses and under the beds; but they found nothing but a side saddle; and one, more malignant than the others, drew his knife from a sheath dangling by

his side, and slashed and cut its skirts into small pieces and threw them upon the floor at the feet of the helpless women.

The line grew thinner. In double and single file some stragglers were all that was left of the men in blue, and then the rear guard came, and over the creek the women saw the cannon on the banks, the horses unhitched, and the little Federal Army dismounted, scattered out among the trees and bushes and standing with guns in their hands, waiting for somebody else to come. They saw the men tear the rail fence down, pile the rails on the bridge, and then one started into house; and, seizing a piece of blazing coal from the chimney place, ran in haste to the bridge and set fire to the brush and rails, and the flames spring high into the air. They looked down the road and wished that some men in gray would come and drive away these rude soldiers who had disturbed the peace of their home, ungallantly destroying their property, and cutting into fragments their saddle which had come as a gift from the dead father whose grave was out in the woods near the garden gate. As they looked down the road, they saw one single blue-uniformed man riding at highest speed, rushing along the highway as if mad, waving his hands and beating his tired mount with his sword. Just behind him, at full speed, came other men, shooting at the fleeing Federals. In front of the humble home, the single horseman suddenly stopped and threw up his hands, and cried, "I surrender. I surrender." Then up to his side rode with rapid stride a soldier in gray. He had some stars on his collar and a wreath about them, and he said to the women, "I am a Confederate general. I am trying to capture and kill the Yankee soldiers across the creek yonder."

Standing on the front porch of the house, these women watched these startling and surprising proceedings. The leader who was pursuing this single soldier in blue sat on his panting steed at the gate. The young girls knew that the gray uniform meant friends, rescue, kindness, chivalry. They walked to the fence and outside the gate touched the bridle of their deliverer's steed and patted his foam-covered neck, and looked up into the face of the stern soldier, without fear or dread.

With tones as tender as those of a woman, the officer who had captured the Federal vidette said, "Do not be alarmed. I am General Forrest, and I will protect you." Other men in gray came riding in great haste and speedily dismounting left their horses and scattered out into the forest on either side of the road. The youngest girl told the Confederate general that the Yankees were amongst the trees on the other side of the creek, and they would kill him if he went down toward the bridge. She did not realize how little the man in gray feared the shooting. Now the flames from the burning rails and bridge timbers began to hiss and the crackling wood told that the bridge was going into smoke and ashes and no human power could save it from ruin and destruction.

The leader said, "I must get across. I must catch these raiders. Can we ford the creek, or are there any other bridges near?" "There is no bridge you can cross," the younger girl replied, "but you and your men can get across down there in the woods. If you will saddle me a horse I'll go and show you where it is: I have seen the cows wade there and I am sure you, too, can cross it." "Little girl," the general exclaimed, "There's no time for saddling horses. Get up behind me"; and, seeing a low bank, he pointed her there. She sprang with the agility of an athlete upon the bank, and then with a quick leap seated herself behind the grim horseman, catching onto his waist with her hands. The solider pushed his spurs into the flanks of the doubly burdened horse and started in a gallop through the woods, by the father's grave, along the path indicated by his youthful guide.

The mother cried out in alarm, and with ill-concealed fear bade her child dismount. General

Forrest quietly said, "Don't be alarmed; I'll take good care of her and bring her safely back. She's only going to show me the ford where I can cross the creek and catch the Yankees over yonder before they can get to Rome." There was something in the look of the warrior that stilled fear for her child, and with eager gaze, half-way consenting, she watched them as they galloped across the corn field. They were soon lost to sight in the timbered ravine through which the soldier man and the maiden so firmly seated behind him now passed out of view. Following the branch a short distance, General Forrest found that it entered Black Creek three-fourths of a mile above the bridge. Through the trees and underbrush, as she saw the muddy waters of the stream, she warned her companion that they were where they could be seen by the enemy. Without waiting for the assistance of her escort, she unloosed her hold from his waist and sprang to the earth.

The soldier, throwing his bridle rein over a sapling, followed the child, who was now creeping on her hands and knees along the ground over the leaves and through the ticket. The enemy saw the two forms crouching on the soil and began to fire at the moving figures in the bushes. Fearing that she might be struck, the soldier said, "You can be my guide; but you can't be my breastwork," and, rising, he placed himself in front of the heroic child, who was fearlessly helping him in his effort to pursue her country's foes. Standing up in full view of the Federals, she pointed where he must enter and where emerge from the water. Her mission was ended. The secret of the lost ford was revealed. Streight's doom was sealed. The child had saved Forrest in his savage ride, ten miles and three hours' time, and now he felt sure that Rome was safe and that Streight and his men would soon be captives in his hands. As they emerged into an open space, the rain of bullets increased; and the girl, not familiar with the sound of shot and shell, stood out in full view and untying her calico sunbonnet, waved it defiantly at the men in blue across the creek. The firing in an instant ceased. They recognized the child's heroic defiance. Maybe they recalled the face of a sister or sweetheart away across the Ohio River in Indiana or Ohio. They were brave, gallant men, the fierceness of no battle could remove the chivalrous emotions of manly warriors. Moved with admiration and chivalrous appreciation of courage, they withdrew their guns from their shoulders and broke into hurrahs for the girlish heroine who was as brave as they, and whose heart, like theirs, rose in the tumult of battle higher than any fear.

Forrest turned back toward his horse, which was ravenously eating the leaves and twigs from the bush where he had been tied. The bullets began whistling about the retreating forms. She heard the thuds and zipping of the balls; and, with childish curiosity, asked the big soldier what these sounds meant. "These are bullets, my little girl," he said, "and you must get in front of me. One might hit you and kill you." . . . Riding with quickening speed, he galloped back to the house. . . . [He] gave orders to instantly engage the foe. He sent aids to direct the artillery to the newly-found ford, and while they were moving with all haste into position, he drew from his pocket a sheet of unruled paper and wrote on it:

Headquarters in Saddle, May 2d, 1863.

My highest regards to Miss Ema Sansom [sic] for her gallant conduct while my forse [sic] was skirmishing with the Federals across "Black Creek" near Gadisden, Allabama [sic].

N.B. Forrest, Brig. Gen. Com'd'g N. Ala.

Suggested Questions: 1) List examples of Young's Southern bias and his romantic attitude. 2) Find words and ideas that reflect Southern and Victorian ideas about women, chivalry, and honor. 3) Find words that seem strange to us today. 4) Discuss bravery and concepts of heroism.

The War Name Game: A Suggested Activity

Robert Bradley, Alabama Department of Archives and History

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standards 29, 30, and 31
Correlates to Graduation Exam Eligible Content Standard IV, Objective 1

Listed below is a compilation of names that have been used to describe the 1861–1865 war in America. Use this list to foster discussion with your class about the importance of naming conflicts and the viewpoints the various names represent.

The Civil War
The Civil War in America
The American Civil War
The American War
War of the Sections
War for Separation
War for Independence
War for Southern Independence
Confederate War for Independence
The Second War for Independence
The Second American Revolution
The War for Southern Freedom
The Insurrection
The Rebellion
The Southern Rebellion
The War of the Rebellion
The Great Rebellion
War for Secession
War of the Confederates
The Confederate War
The War Between the States
The Civil War Between the States
The Brother's War
The War Between the Union and Confederacy
War of the Abolition Party Against the Principles of the Constitution of the United States
The War for Constitutional Liberty
The War for States Rights
The War for Southern Rights
Mr. Lincoln's War
The War for Southern Planters
The War of the North against the South
The War to Suppress Yankee Arrogance
The War for Nationality
The War for Southern Nationality
The War Against Slavery
The War of the Sixties
The War Against Northern Aggression
The Yankee Invasion
The War for Separation
The War for Abolition
The Abolitionist's War
The War for the Union
The War of the Southerns
The Late Unpleasantness
The Old Confederate War
The Lost Cause
THE WAR

Selected Annotated Bibliography

- Coulter, E. Merton. "A Name for the American War of 1861-1865." *Georgia Historical Quarterly* 36 (June 1952): 109-131.

  An interesting overview of how people referred to the conflict—from contemporary soldiers and officers, through the post-war period and into the twentieth century.

The Civil War in Alabama: A Father's Letter to His Sons (Primary Source)

Dr. R. B. Rosenburg, University of North Alabama

Introduction: Washington Pickens Nance was born in Russellville, Franklin County, Alabama, on December 10, 1824. A merchant and a farmer, he married Louisa Lawler (1831-1894) of Huntsville, who bore him as many as seven children. On January 1, 1864, he enlisted for two years in Co. I, 10th Alabama Cavalry (P. D. Roddey's Brigade) at Tuscumbia, Alabama. Captured near Huntsville on December 23, 1864, he was transported to Nashville, then to Louisville, and finally to Camp Chase, a prisoner-of-war facility in Ohio, where he died of pneumonia on March 18, 1865. Walter, Nance's oldest child, was almost sixteen years of age when he received this note from his father at his home in Russellville.

Camp Near Watkins Ferry 6 Miles North of Somerville
March 5/64

Walter & Frank

Boys, I am gone from home and do not know when I can come home and depend on you Boys to make a living for Lou and the children. You must work well and make plenty of corn to feed every thing. Plant your corn early and work it well. Plough deep and close. Drop what corn you want to stand so you will not have to thin any.

Walter you and the boys must obey what Lou tells you. Be good Boys. Keep out of town and do not keep bad company and go to church every Sunday.

Frank, if you have 2 Plow Horses you must Plant 30 acres in corn and plant the best ground you get.

Walter when you write send me 3 or 4 fish hooks so I can catch some fish. I can get lines.

Cousin William is 6 miles from here. I see Brice one time.

My horse stands it well. I think he is improving.

Boys I will write you again.

Be good Boys for you are the only ones to protect Lou and the small children.

I remain yours.

W P Nance

Source: R. B. Rosenburg; original in private hands.

86 for Sale.
...se.
the 1st story is a ...ms 15 by 12, and ...with a Hall thro'
...ces 2 rooms 15 by ...throughout.
...urposes all under
...ood Wells of Wa...lver Road, conti...ediately opposite ...abound with fine ...to
. BROOKS.
...ite Courthouse, ...coured by mo...nov21 1m

...ancis street, next ...o. OFFICE at ...s & Pleasant, on ...cupied by Messrs. ...mants.
ARTWELL,
...and Water ...ts

...igned situated on ...e and Maine sts., ...s of 156 feet by 109 ...is a never failing ...s are a one story ...antry, storeroom, ... Also, house with ...ouse, stables and ...order and will be

). ELSWORTH.

dem3 Corner Dauphin and St. Joseph sts.

Another Appeal
TO THE WOMEN OF ALABAMA.

EXECUTIVE DEPARTMENT OF ALABAMA.
Montgomery, 7th December, 1862.

THE TROOPS of this State who are bravely defending your liberties, in the mountains of Virginia and Tennessee, are suffering for Blankets. The Confederate Government is unable to supply them in sufficient quantity. I must again appeal to the women of Alabama, who have so well sustained their part in this revolution, to give up their carpets, their remaining blankets, and such other suitable bed clothing as they can spare to the cause of Independence. A ready response to this appeal is certain to increase the efficiency of our troops and alleviate their sufferings. It may save the lives of thousands.

The Articles contributed should be sent to Duff U. Green, Q. M. General, Mobile; George G. Lyon, Esq., Demopolis; F. L. Johnson & Co., Selma; W. R. Pickett, A. Q. M., Montgomery, and Robert W. Cotchart at Huntsville, or to the Judges of Probate of counties, who will forward them as above at the expense of the State.

dec19 1w JNO. GILL SHORTER, Gov. of Ala.

HEADQUARTERS DISTRICT OF THE GULF.
Mobile, Dec. 11th, 1862.

GENERAL ORDERS NO. 98.

I.—THE HON. PERCY WALKER has been appointed by the War Department a Special Commissioner, resident at Mobile, to investigate and deal with, or report upon, all cases in which persons not military are held in custody by military commanders or Provost Marshals.

He will be respected within this Military District accordingly.

All Commanders and Provost Marshals holding such prisoners, or hereafter making such arrests, will forthwith report their names with the circumstances of arrest, and character of offense, to the Commissioner.

By command of Major-Gen. FORNEY.

dec12 1w R. GROOM, A. A. Gen

Most of the woun
Richmond, and are w
Several hundred pr
Richmond.

There is no confi
Yankee Gen. Hooker

The following offi
to-day:

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north bank of the R

(Signed)

[The above is cor
guns, and not the ar
the river.—REPORTER

[Southern

RICHMOND, Dec. 15
rived in Richmond o
N. H. Jenkins, of the
2d South Carolina; J
J. Jandon and Capt.
Lieuts. E. D. Findley
O. W. Price, J. B. C
17th Miss., and Capt

Among the arrivals

BEST COPY AVAILABLE

Source: Mobile *Register and Advertiser*, December 17, 1862.

The Morrill Land-Grant Act

Dr. Dwayne Cox, Auburn University

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 30 and 32
Correlates to Graduation Exam Eligible Content Standard IV, Objective 1

Quick Summary

- Created agricultural and mechanical colleges in each state
- Offered 30,000 acres for each U.S. senator and representative
- Resulted in the Agricultural and Mechanical College of Alabama (1872), which later became Auburn University.

Details

During the Civil War, the Republican-controlled Congress passed, and President Abraham Lincoln signed, the Morrill Act (1862). This legislation was designed to aid in the establishment of agricultural and mechanical colleges in each state. The bill offered 30,000 acres of public land for each senator and representative in the national legislature as an endowment for the proposed schools. Consequently, these schools were called "land-grant" colleges. In some states the land proceeds went to existing institutions, as it did to the state university in Wisconsin. In others, new schools came into existence, as did Purdue University in Indiana. Envisioned as a way to offer practical education for the common man, these "People's Colleges" became centers for agricultural and engineering learning in every state.

With the end of the Civil War, states of the former Confederacy could take advantage of the Morrill Act. In 1872, the state legislature accepted the offer of land and buildings of the Methodists' East Alabama Male College and established, with the Morrill Act endowment, what would become Auburn University .

In 1890, a Second Morrill Act encouraged southern states to endow with federal funds agricultural and mechanical college for blacks—Alabama's share went to what is now the Alabama Agricultural & Mechanical University in Normal. Another congressional act in 1899 brought present-day Tuskegee University into the federally endowed system of A&M institutions.

Selected Bibliography

- McMillan, Malcolm C. and Allen W. Jones. *Auburn University Through the Years: 1856-1973*. Auburn: Auburn University, 1973.
- Rogers, William Warren. "The Founding of Alabama's Land Grant College at Auburn." *Alabama Review* 40 (January 1987): 14-37.

Reconstruction in Alabama: Quick Summary

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 32
Correlates to Graduation Exam Eligible Content Standard IV, Objective 1

- The end of the Civil War brought widespread hunger, poverty, and displacement to white and black Alabamians.

- The Freedmen's Bureau was established in March 1865 to aid ex-slaves throughout the South. In Alabama, General Wager Swayne led the Bureau, which soon worked to help feed destitute whites, too.

- Alabama came under military rule and General Wager Swayne served virtually as military governor of Alabama in 1867.

- In 1868 Alabama voters, including black men voting for the first time, ratified a new Constitution that placed more emphasis on education and women's rights. Military rule ended in Alabama and Republicans gained control of the governor's office and the legislature. White Republican political leaders were often referred to as carpetbaggers (if from the North) or scalawags (if native Southerners).

- From 1867 to 1874 African Americans in Alabama emerged as political leaders. Among the most famous were Benjamin Turner, Jeremiah Haralson, and James T. Rapier, all of whom served Alabama in the U.S. Congress.

- Reconstruction brought improvements in education, especially for African Americans. Emphasis was also placed on internal improvements to roads and railroads, though there were allegations of fraud and misuse of state funds on these projects.

- Many white Alabamians fought Reconstruction through the political process and also through the emergence of organized resistance groups. The Ku Klux Klan was the most well known. Others were the Pale Faces and the Knights of the White Camellia.

- Alabama was re-admitted to the Union in 1868.

- Republican Reconstruction ended in Alabama in 1874 when Democrats re-gained control of the legislature and governor's office and, in the next year, rewrote the state constitution.

Suggestions/Activities

- Internet: The Alabama Department of Archives and History's web site contains several classroom activities using primary sources from the Archives' collection at www.archives.state.al.us/teacher/recon/reconst.html.

Reconstruction in Alabama Time Line:
Alabama As an Example of Reconstruction in the Seceding States

Dr. Sarah Wiggins, University of Alabama (ret.) and Dr. Leah Atkins, Auburn University (ret.)

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 32
Correlates to Graduation Exam Eligible Content Standard IV, Objective 1

1863 President Abraham Lincoln proposes lenient plan to return seceding states to full political participation in the Union. Seceding states could reorganize their governments when ten percent of each state's 1860 voting population signed an oath of allegiance to the United States. Southern states would also be required to ratify to the U.S. Constitution the proposed 13th Amendment, which abolished slavery in the U.S.; pardons would be available from the President.

1864–1865 Some defeated Southern states take advantage of Lincoln's proposal and reorganize their state governments by winter of 1865. (Alabama not conquered until Wilson's Raiders capture Montgomery shortly after the war was over in April 1865.)

1865 In April, Gen. Robert E. Lee surrenders his army to Gen. U. S. Grant; Civil War over. Shortly thereafter, President Lincoln assassinated. After the assassination, President Andrew Johnson issues his plan of Reconstruction, which disfranchises high-ranking ex-Confederate leaders and all whites worth more than $20,000 in 1860. The plan represents Johnson's east Tennessee background and his hostility to wealthy Southerners, whom he blamed for secession.

March 1865 Freedmen's Bureau created in U.S. War Department to aid ex-slaves and destitute whites, but after 1867 also involved in encouraging blacks to vote. General Wager Swayne appointed to lead the Bureau in Alabama.

June 21, 1865 President Johnson appoints Lewis E. Parsons of Talladega as Provisional Governor of Alabama. Parsons reorganizes state government under Johnson's plan. Alabama reconstructed under Johnson's plan.

September 1865 An Alabama constitutional convention approves a new state constitution that abolishes slavery but does not guarantee blacks' civil rights, causing consternation in the North even though the state legislature ratifies the 13th Amendment to the U.S. Constitution.

1865 Robert M. Patton of Lauderdale County elected governor of Alabama under the newly organized government; new senators and representatives chosen.

December 4, 1865 Congress refuses to seat newly elected U.S. senators and representatives from the South, including Alabama's, when the new Congress convenes, calling their election invalid. Many of the Southern states had elected ex-Democrats who had supported the Confederacy. Alabama's two U.S. Senators, Lewis E. Parsons and George S. Houston, had been Unionists. Republicans in Congress fear that a large influx of Southern Democrats will threaten their majority control, so they oppose President Johnson's reconstruction plan and develop their own.

1866 Congress sets forth their Plan of Reconstruction—the 14th Amendment, which would prevent a state from disfranchising its adult black male population. Alabama would reject the

proposed plan. Only Tennessee would accept the plan and be reconstructed under it. ***(Suggestion:*** *Read the 14th Amendment with students. Note differences in use of the words "citizen" and "person." The punishment provisions were never invoked against a Southern state, although all Southern states disfranchised blacks in many ways during the 1890s. Speculate about why it was not used by the Federal government.)*

1866 Congressional elections give Radical Republicans heavy majority in Congress. House of Representatives impeach President Johnson on trumped-up charges. In the Senate, the Republicans fail to muster, by only one vote, the two-thirds majority necessary to convict and remove Johnson from office. But Johnson politically ineffective for the two remaining years of his term.

1867 The Congressional Plan (also known as Military or Radical Reconstruction) centers around ratification of the 14th Amendment, and black suffrage. (The 15th Amendment later establishes black suffrage nationwide.) The United States Army, with military governors and military law, is to occupy Southern states. Previous Reconstruction state governments abolished. Alabama part of the Third Military District under Gen. John Pope (later succeeded by Gen. George Gordon Meade). Gen. Wager Swayne (head of the Freedmen's Bureau in Alabama) becomes military governor of Alabama in July. By October, voters register and elect Alabama constitutional convention delegates. For the first time blacks (men only—no women, white or black) vote in Alabama. The constitutional convention of 100 delegates includes 96 Republicans and 18 blacks.

1868 The vote to approve the proposed Alabama constitution lacks the requisite two-thirds majority first required by Congress, but Congress then amends the law to require only a simple majority. The Alabama Constitution of 1868 declared ratified. This constitution gives more emphasis to education and women's rights.

1868 William H. Smith, a Scalawag from Randolph County, elected governor. A. J. Applegate, a Carpetbagger from Maine, elected lieutenant governor. Republicans control state legislature.

1870 Disputed gubernatorial election. Both Smith and Robert Lindsay, a Conservative Democrat from Tuscumbia, claim to be governor. Dispute settled by court. Lindsay declared governor. State senate remains under the control of the Republicans.

1872 David P. Lewis, a Scalawag from Huntsville, elected governor with the aid of a heavy black vote from the Black Belt. Disputed legislative elections. Two legislatures meet simultaneously (one in the capitol and one in the courthouse). United States Attorney General settles dispute, recognizing the Republican legislature.

1874 George S. Houston, a Democrat, elected governor, and Democrats win both houses of the state legislature. Reconstruction ends in Alabama.

1876 Presidential election results in a contest over certain electoral votes. Republican Rutherford B. Hayes wins the presidency after Republicans agree contested Southern electoral votes would go to Hayes, and Hayes would withdraw U.S. Army troops from occupation duty in the South. Reconstruction ends across the South.

Alabama's Black Leaders During Reconstruction

Dr. Richard Bailey, Montgomery

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 32
Correlates to Graduation Exam Eligible Content Standard IV, Objective 1

Quick Summary

- Social Origins:
  - Few were wealthy, educated, or well-traveled before assuming public office.
  - Few had military experience.
  - Most were ex-slaves.
  - Most lived in the Black Belt; others lived in the Tennessee Valley, and the Mobile area.
  - Some had been ministers in antebellum Alabama.
  - One, Horace King, had been a bridge builder.
- Achievements:
  - Helped pave the way for universal public education.
  - Helped change laws regarding imprisonment for debt and inheritance for women.
  - Introduced state's first civil rights bill in state House of Representatives and Senate.
  - Helped introduce the Republican party to Alabama; helped make it a formidable force.
  - Established first black banks and labor union.
  - Helped establish schools and churches.
- Other Important Points:
  - Alabama's Reconstruction black leaders began to emerge when the Freedmen's Conventions met in Mobile in 1865 and 1867.
  - The Reconstruction Acts of 1867 gave the state its first group of black political leaders.
  - The first group of black lawmakers in Alabama was comprised of registrars, who assumed their duties in 1867.
  - There were 45 registrars chosen in accordance with the Reconstruction Acts of 1867.
  - One black registrar was chosen for every two white registrars.
  - The Alabama Constitutional Convention of 1867 was the first time blacks had been delegates to such a body, giving blacks their first opportunity to help draft a constitution—the Constitution of 1868.
  - Reconstruction produced three black representatives in Congress.
  - Black leaders were not the pawns of carpetbaggers.
  - Black leaders were men of vision and many talents.

Alabama's Black Leaders During Reconstruction: Details

The end of slavery and the Civil War produced a period of jubilee for African Americans in Alabama. Some 439,000 former bondsmen no longer had to toil under an oppressive Alabama sun. Their newfound freedom positioned them much like the state's free black population of antebellum times. Unprecedented freedom of movement allowed former slaves to travel about the countryside. Although some slaves decided to remain on the plantation, others traveled dusty roads in search of relatives or friends or to test their freedom. Whether they remained on the plantation or moved about freely, former slaves held an intense fascination for Alabama's towns.

The postwar years in Alabama were difficult ones. Railroads, one of the state's main forms of transportation, had been destroyed by the war. The state's economy and civil government were in comparable condition. Food supply had suffered, making survival difficult for blacks and whites alike. The times were especially difficult for blacks, since they left slavery with only the clothes on their backs.

Several organizations ventured into Alabama and other parts of the South to mitigate the hardships resulting from the war. The most prominent of these organizations was the Bureau of Refugees, Freedmen, and Abandoned Lands, usually called the Freedmen's Bureau. The Bureau fostered the growth of medical facilities and schools in Alabama. To meet the medical "needs of the sick, indigent, disabled, and aged of both races," the Bureau established medical facilities in Mobile, Selma, Garland, Montgomery, Demopolis, Huntsville, and Talladega. And, working in conjunction with the Congregationalist American Missionary Association (AMA), Bureau and AMA schools proliferated throughout Alabama.

However, neither the Bureau nor the AMA came to Alabama to train blacks for political leadership roles. Sensing the need for black political participation, the Union League came to Alabama to ensure that African Americans gained the right to vote. The League also sought to use enfranchisement to the advantage of the new Alabama Republican party. The success of the Union League in Alabama coincided with the passage, in 1867, of the First Reconstruction Act. Through a supplementary bill the act authorized military commanders to enroll voters and to supervise an election for a constitutional convention to be held in November 1867.

Through the Union League, blacks in Alabama answered the clarion call to political involvement. One black registrar was Horace King, who had already made a name for himself as a home and bridge builder in the South. With John Godwin, King constructed the first bridge to connect Phenix City, Alabama, and Columbus, Georgia. Later, as a free man, he built the staircase in the Alabama Capitol.

Enrolling voters for the upcoming constitutional convention, black registrars, the first of their race to hold a state position, assumed their duties with enthusiasm and helped to register 160,991 voters between July 1 and August 20, 1867. In accordance with the Reconstruction Acts, each registrar swore to an iron-clad oath in which he declared his intention to "support, protect, and defend the Constitution of the United States." One black registrar and two white registrars were chosen for each of the state's forty-five registration districts.

With 100 delegates—eighteen blacks, seventy-nine white Republicans and nine white Democrats—the Constitutional Convention of 1867 met in Montgomery on November 5 and adjourned on December 6. Most of the black delegates had been ministers during slavery. Two of them—Holland Thompson of Montgomery and William V. Turner—had attended the First Freedmen's Convention in 1865. Since most of these 1867 delegates had not attended the Second Freedmen's Convention earlier in the year, they were being introduced to politics for the first

time. Most of the delegates at the convention of 1867 came from slave backgrounds, even though two had been born free, and three had been emancipated before the war.

The Constitution of 1868 was the first Alabama constitution that African Americans helped draft. Many changes occurred in Alabama because of it. Article 1, Section 22 outlawed imprisonment for nonpayment of debts. Section 35 prohibited slavery and involuntary servitude, and Section 36 guaranteed universal suffrage. A watershed occurred when Article 11 provided for the creation of public education. Article 14 allowed a married female to retain real and personal property belonging to her prior to marriage.

Despite the election of 103 blacks to the state House, state Senate, and U.S. Congress from 1868 to 1884, the convention of 1867 showed that white Republicans held little interest in the welfare of African Americans. They were interested mainly in black voting strength. Therefore, white Republicans refused to aid black members of the party when district lines were being redrawn in order to dilute black voting strength. As James Thomas Rapier and Jeremiah Haralson vied to represent Alabama's fourth district in Congress, they made possible the election of Charles Shelley, a Democrat, and helped to drive the final nail in the coffin of black officeholding in Alabama.

Blacks could no longer turn to the Federal government for redress. Within months of his election, Rutherford B. Hayes withdrew troops from the South, as he had agreed. Southern whites applauded the Hayes strategy. Many black supporters in Congress had died, so blacks could no longer depend on the likes of Thaddeus Stevens, Charles Sumner, and Edwin M. Stanton. To its discredit, the Supreme Court, in its Slaughterhouse cases, limited the rights of blacks to redress. Then in *United States v. Reese*, the Court declared unconstitutional Sections 3 and 4 of the Enforcement Acts. These acts had been designed to protect African Americans from Klan violence.

On the state and local levels, intimidation by the Klan and economic reprisals further impeded blacks. Black voting and black officeholding disappeared in Alabama. In response to the absence of legal protection and opportunities in Alabama, blacks began to leave the state. In Kansas alone, the number of Alabama-born black residents increased from 168 in 1870 to 854 by 1880.

Alabama's Black Leaders During Reconstruction: Selected Annotated Bibliography

- Bailey, Richard. *Neither Carpetbaggers Nor Scalawags: Black Officeholders during the Reconstruction of Alabama, 1867-1878.* Montgomery: Richard Bailey Publishers, 1997. Other editions/reprints: 1991 and 1993.

  Debunking the traditional interpretation of black lawmakers in Alabama, *Neither Carpetbaggers Nor Scalawags* offers a new interpretation of the state's initial group of African American officeholders. Coming long after Vernon Lane Wharton's 1947 study of black lawmakers in Mississippi, this book completes the state studies of black officeholders. It outlines their response to the end to slavery, discusses their slave backgrounds, and addresses their allegiance to the Republican party. The book also points out military experience, wealth, education, and the emergence of intraparty and interparty factionalism. The closing chapters explain why black officeholders disappeared.

- Wiggins, Sarah. *The Scalawag in Alabama Politics, 1865-1881.* 1977. Tuscaloosa: Univer sityof Alabama Press, 1991.

  Wiggins provides a well-researched view of the Alabama scalawag. One of the many pluses of the study is her identification of carpetbaggers, scalawags, and black officeholders in an appendix.

- Schweninger, Loren. *James T. Rapier and Reconstruction.* Chicago: University of Chicago Press, 1978.

  Schweninger helps readers understand Alabama Reconstruction by offering a detailed account of one of the state's most progressive figures.

- Kolchin, Peter. *First Freedom: The Response of Alabama's Blacks to Emancipation and Reconstruction.* Westport, Conn.: Greenwood Press, 1972.

  This book delves into black life from the end of slavery in 1865 and ends with the entry of blacks into politics in 1867. The value of this study is that Kolchin adds faces and names to many of the heretofore anonymous personalities of the early years of Reconstruction. Excellent study.

Suggestions/Activities

- Video: *Horace: The Bridge Builder King.* A documentary by Auburn Educational Television. Available from the Alabama Humanities Resource Center (205-930-0540 or www.bham.net/ahf) or Alabama Public Television APT Classroom (1-800-239-5233 or www.aptv.org). Also, at the Crawford Road Cemetery in Phenix City, visitors can view the monument Horace King constructed in honor of John Godwin.

What is a Scalawag?

Dr. Sarah Woolfolk Wiggins, University of Alabama (retired)

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 32
Correlates to Graduation Exam Eligible Content Standard IV, Objective1

Quick Summary

- Scalawags: southern white Republicans after the Civil War.
- Carpetbaggers: northerners who moved to the South after the war and entered politics.
- Origin of term *scalawag*: Pre-1865: inferior cattle or ponies, vagabond or menial servant, mean fellow, loafer, blackguard, scamp. Use in 1871: "scaly sheep" in testimony by Alabama Democrat before congressional committee.
- Treatment of scalawags: criticized, scorned, hated, ostracized, attacked.
- Myths about scalawags:
  - Poor, illiterate north Alabama small farmers.
  - No antebellum political experience.
  - Rabid Unionists at time of secession.
  - Gained few political offices.
- The truth about scalawags:
  - Held majority of Republican postwar state political offices.
  - Majority were college-educated lawyers.
  - Many were wealthy planters; all kinds of farmers represented.
  - Prewar judges, legislators, members of national political conventions, and local office holders were all counted as scalawags.
  - Both ex-Confederates and former Unionists became Republicans. They did so because:
    - They recognized Republicans were the dominant political party when they saw the growth of support for the party after Republican victory on the national level in 1868.
    - Some were idealistic, wanting to improve economic life in the South or to improve the lot of blacks.

Details: George Wallace epitomized the general lack of information about scalawags and carpetbaggers when he attacked Southern Federal judges using the phrase *scallawagging carpetbaggers* in his 1970 gubernatorial campaign. There is no such thing as a scallawagging carpetbagger. The popular stereotype vilified and dismissed scalawags as unimportant, poor, illiterate farmers from north Alabama with no antebellum political experience, who were outclassed by carpetbaggers. But, in actuality, scalawags won many political offices during Reconstruction, and many of these scalawags were from Black Belt counties and were very influential leaders in the Alabama Republican party. Significant numbers read law or attended colleges. Most scalawag leaders were lawyers, but others were newspaper editors, businessmen, physicians, teachers, manufacturers, planters, merchants, or clergymen. Many scalawag leaders came from the state's prominent families, and many owned considerable wealth. They had extensive prewar political experience in a variety of elective and appointive offices. Most of the prominent scalawags did support Douglas or Bell in 1860, although many later served in the Confederate army. Many others were ex-Confederates. They dominated state-appointed and elective positions, but won fewer federal positions than carpetbaggers.

What is a Scalawag?: Selected Annotated Bibliography

- Wiggins, Sarah Woolfolk. "No Centennial for Reconstruction." *Alabama News Magazine* 42 (January 1976): 27-28.

  Summary of myths and stereotypes about Reconstruction and correction of these stereotypes based on recent scholarship. Comments on how much worse Reconstruction could have been.

- _____. "What Is a Scalawag?" *Alabama Review* 25 (January 1972): 56-61.

  Definition and nineteenth-century use of the term "scalawag." Examples from contemporary publications reflect how native white Republicans were scorned.

- _____. *The Scalawag in Alabama Politics, 1865-1881*. 1977. reprint, Tuscaloosa: The University of Alabama Press, 1991.

  A thorough study of Alabama scalawags.

- Woolfolk, Sarah Van V. "The Political Cartoons of the Tuskaloosa *Independent Monitor* and Tuskaloosa *Blade*, 1867-1873." *Alabama Historical Quarterly* 27 (Fall & Winter 1965): 140-166.

  Reproduces and discusses cartoons of Republicans in Tuscaloosa Democratic newspapers. Cartoons reflect venomous anti-Republican feeling.

- _____. "Five Men Called Scalawags." *Alabama Review* 17 (January 1964): 45-55.

  Five scalawags who do not fit negative stereotype. Possessed education (especially in law), wealth, and prewar political experience.

Suggestions/Activities

- Have students ask their parents if any ancestor was a Republican in the 1860s or 1870s. Have them observe parents' reaction when asked.

- Ask students if their parents are now Republicans. If so, how long have they been Republicans? Were they ever Democrats? If so, why did they change political parties and did they suffer what nineteenth-century white Southern Republicans suffered?

The Ku Klux Klan During Reconstruction

Dr. Glenn Feldman, University of Alabama at Birmingham

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 32
Correlates to Graduation Exam Eligible Content Standard IV, Objective 1

Quick Summary

- Original Klan born in law offices of six young men in Pulaski, Tennessee in fall 1866.
- Social and fraternal club origins of KKK soon give way to political terrorism of blacks and southern Republicans.
- Klan enjoys tremendous popularity in southern states. North and west Alabama become particular strongholds. White supremacy is upheld in Black Belt and south Alabama by kindred organizations such as the Knights of the White Camelia, the Men of Peace, and the White Brotherhood.
- In April 1867 ex-Confederate general Nathan Bedford Forrest agrees to serve as Imperial Wizard of the Invisible Empire. Other southern generals follow in leadership roles.
- Alabama Klan targets carpetbaggers, scalawags, and "uppity" blacks. At least 109 documented Klan killings occur in Alabama during Reconstruction. Countless other acts of terrorism and brutality occur. Conservative-Democratic party supports KKK as do sympathetic editors; becomes difficult to tell where Bourbon party ends and Klan begins.
- Federal civil rights legislation, including a Ku Klux Klan Act, South Carolina's suspension of habeas corpus, and subsequent arrest of hundreds of Klansmen discourage continuation of secret order, but 1874 "redemption" of state establishes no further need for para-military, terrorist wing of Conservative-Democratic party.
- Late nineteenth-/early twentieth-century "Dunning School" of Southern historiography celebrates role KKK played in redeeming South from nightmare rule of "ignorant, lustful, and brutish" blacks and "scoundrelly" carpetbaggers and scalawags.

The Ku Klux Klan During Reconstruction: Details

Six restless young men formed the Ku Klux Klan in a Pulaski, Tennessee law office in the fall of 1866. Originally formed as a social club, early Klansmen raised fear and anxiety by riding about the countryside at night, dressed in sheets and hoods, frightening rural blacks. Reconstruction Southerners, depressed over military defeat and angry at the military occupation of the Union Army, quickly populated the Klan as it spread throughout the former Confederate states. Alabama's northern and western counties became particularly strong Klan areas, but the group appeared as far south as Mobile. Black Belt whites, though, preferred to entrust the preservation of white supremacy to Klan-like groups such as the Knights of the White Camelia, the White Brotherhood, the White League, and the Men of Peace.

During Reconstruction, the group claimed 12,000 members in Alabama—about one in every nine white voters—although some counties, such as Madison, boasted of having as many as 800 Knights. More importantly, though, the KKK enjoyed deep and wide-spread support from many whites, including women and children. Democratic newspapers printed Klan advertisements, songs, jokes, and macabre warnings, and published favorable editorials. One historian claimed that every white man, woman, and child in Alabama was in league with the Reconstruction Klan. Despite the obvious exaggeration of this statement, it resonates because the Klan did enjoy overwhelming support and, in April 1867, gained increased legitimacy when Confederate general Nathan Bedford Forrest agreed to serve as imperial wizard of the empire. Other Confederate generals followed the example by serving as state Klan leaders.

Most Alabama dens were made up of younger men, partially because of the physical nature of Ku Kluxing, but also because many of them felt they had "missed out" on the war. Still, many dens enjoyed considerable support from older and prominent citizens who "continued to smile to themselves or quietly applaud whenever some 'uppity' black or 'rascally' carpetbagger received his just dues." Mystery was part and parcel of the order, largely to instill fear. Klan members wore long flowing white robes, high conical hoods, and adorned themselves with stars, moons, skulls and crossbones.

Leading Democrats supported the Klan, and the party was largely indistinguishable from it. Klansmen beat, maimed, intimidated, and even killed Republicans of both colors who challenged them at the polls, or blacks and whites who tested the bounds of white supremacy by providing education or relief to the black freedmen. After 1870, federal legislation that empowered officials to punish Klan atrocities, South Carolina's suspension of *habeas corpus* and legal proceedings against hundreds of Klansmen, and the Amnesty Act that refranchised former Confederates encouraged the decline of Ku Kluxism. But it was the 1874 triumph of Alabama's Democratic party in "redeeming" the state from Republican rule that finally made the KKK obsolete.

Early scholars interpreted the Klan as a wholly legitimate response to the post-war depredations of a grasping federal government, a vindictive North, greedy carpetbaggers and scalawags, and ignorant freedmen. This "Dunning School" of historiography has long been overturned, and historical consensus agrees that the Reconstruction Klan functioned as the terrorist arm of the Southern Democratic party, waging a kind of guerilla warfare after Appomattox that targeted freed blacks who sought to exercise their newfound freedoms as well as any whites, Northern or Southern, who would assist them. Congress documented over a thousand Klan-committed killings in the South during Reconstruction—at least 109 of them in Alabama.

The Ku Klux Klan During Reconstruction: Selected Annotated Bibliography

- Chalmers, David M. *Hooded Americanism: The History of the Ku Klux Klan*. New York: Doubleday, 1965. Other editions/reprints: 1968, 1976, 1981, and 1987, by various publishers.

  This is a comprehensive work that covers the Klan in all fifty states from Reconstruction to the recent past. Extremely useful—almost encyclopedic in its coverage.

- Fleming, Walter Lynwood. *Civil War and Reconstruction in Alabama*. New York: Columbia University Press, 1905. Reprinted 1949 and 1978 by various publishers.

  Accepted in its day as the latest and most reliable scholarship, Fleming's account of the Reconstruction period, including the Klan in Alabama, is right out of the now-debunked "Dunning School" of historiography. Dunning and his graduate students depicted the Reconstruction era as tragic, the Klan as heroic, carpetbaggers and scalawags as evil incarnate, and blacks as ignorant, inferior, debased, and wholly subservient to manipulation and corruption.

- Forster, Arnold and Benjamin R. Epstein. *Report on the Ku Klux Klan*. Ann Arbor: University Microfilms International, 1979.

  Useful report on the Klan during Reconstruction, the 1920s, and the 1950s and 1960s.

- Hoole, William Stanley, ed. *Reconstruction in West Alabama: The Memoirs of John L. Hunnicut*. Tuscaloosa: Confederate Publishing Co., 1959.

  Hunnicut, a Klansman in west Alabama, was so proud of his activities that he wrote them down for posterity. Details acts of violence, ballot-box fraud, and connivance with area elites.

- Howard, Gene L. *Death at Cross Plains: An Alabama Reconstruction Tragedy*. Tuscaloosa: University of Alabama Press, 1984.

  Chilling account of the lynching of white Canadian Methodist missionary and school teacher William Luke, and several of his black students, by Alabama Klansmen.

- Rogers, William Warren. "The Boyd Incident: Black Belt Violence During Reconstruction." *Civil War History* 21 (December 1975): 309-29.

  Detailed account of Eutaw lynching of Republican and Greene County solicitor Alexander Boyd. Rogers clearly explains Klan relationship to lynching and Reconstruction politics.

- Trelease, Allen W. *White Terror: The Ku Klux Klan Conspiracy and Southern Reconstruction*. New York: Harper and Row, 1971. Baton Rouge: LSU Press, 1995.

  Comprehensive and excellent study of the reign of terror wreaked by the Reconstruction Klan. The KKK revealed as a para-military wing of the Democratic party in the South.

The Ku Klux Klan During Reconstruction: Primary Sources

1. Newspaper report from the *Shelby County Guide* (Columbiana), December 3, 1868, of Klan activities in central Alabama:

Movements of the Mystic Klan

A reliable correspondent writes as follows to a friend in Memphis from Florence, Alabama:

About a week ago Saturday night the Ku Klux came into town to regulate matters. They were here from eleven p.m. to three o'clock a.m — five hundred in all. They shot one very bad negro, putting six balls through his head. Many heard the noise, but did not know what was going on. They also hung three or four negroes nearly dead, and whipped others severely in order to make them tell them about their nightly meetings, and what their object was in holding the same; also, as to who their leaders were. They made a clean breast of the whole matter, telling everything. The strongest thing about these Kuklux was that they did not hesitate to unmask themselves when asked to do so; and out of the whole party none were identified. —Every one who saw them says their horses were more beautiful than, and far superior to, any in the country round about. They spoke but little but always to a purpose. They went to several stores and knocked; the doors were opened at once. They then called for rope, and at each place a coil was rolled out to them. They cut it in suitable length to hang a man with. No one asked for money and they offered none. They did not disturb any one else, nor did they take any thing except some few Enfield rifles which were found in possession of some very bad negroes. —They called on the revenue officer and passed a few remarks with him. What transpired is not known, but it has made a great improvement in his conversation. The visitants advent has been productive of much good and benefit to the community, though all regret such steps should have to be resorted to, every one says "give us peace," and really I believe them to be truly sincere.

2. On July 11, 1870 Klansmen lynched Canadian Methodist minister William Luke in Cross Plains, or Patona, Calhoun County. Luke's offense, in the eyes of the Klansmen, was having instructed black freedmen in reading and writing, thereby "stirring them up" to insubordination. Before they hung him, the Klansmen acceded to Luke"s request to write a farewell letter to his family. After the murder, the farewell note gained wide currency in Northern newspapers.

My Dear Wife:

I die tonight. It has been so determined by those who think I deserve it. God only knows I feel myself entirely innocent of the charge. I have only sought to educate the negro. I little thought when leaving you that we should thus part forever so distant from each other. But God's will be done. He will be to you a husband better than I have been, and a father to our six little ones. . . .

Your loving husband,

William

Letter quoted in Gene L. Howard, *Death at Cross Plains: A Reconstruction Alabama Tragedy* (Tuscaloosa: University of Alabama Press, 1984), p. 91. Used by permission of the University of Alabama Press.

The Founding of Birmingham

Dr. Leah Rawls Atkins, Auburn University (retired)

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 32
Correlates to Graduation Exam Eligible Content Standard V, Objective 2

Quick Summary

- Birmingham can be used as an example of:
  - **New South Industrialism** in last half of nineteenth century;
  - **Growth of Cities** in period following Civil War;
  - **Sociological Problems** in cities during Gilded Age;
  - Use of **Immigrant Labor** in United States's rise to industrial power.

- Birmingham was founded in 1871 during the Reconstruction Period.
  - Site was in Jefferson County where two railroads planned to cross.
  - Valley was in middle of Alabama's mineral district with coal, red and brown iron ore, and limestone—minerals needed to make iron.
  - Site was a corn field in a poor hill country valley with no navigable river.
  - Streets were surveyed in grid pattern in 1871.
  - Called "Iron City," later "Magic City" (grew magically from a corn field).

- First boom was from real estate sales—boom town with wild west flavor.
  - Auction sale of lots advertised all over the country.
  - Problems with providing city with clean water and sewage disposal.
  - Cholera epidemic in summer of 1873 almost destroyed city.
  - September Panic of 1873 drained capital investments and prevented new investment.

- Industrial base began with:
  - Reopening of Confederate iron furnaces in Shades Valley at Irondale and Oxmoor;
  - 1874 opening of Warrior coal field;
  - First making of coke pig iron in 1876 (Confederate iron was made with charcoal. Charcoal comes from wood, and many trees in area had been cut; coke comes from coal and burns hotter);
  - Investments encouraged by Henry F. DeBardeleben (who was married to Daniel Pratt's only child, Ellen; example of antebellum industry supporting New South industry.);
  - Rapid growth of city during Great Iron Boom of 1880s:
    - Woodward Iron Company furnace went into blast in 1883;
    - Tennessee Coal, Iron and Railroad Co. (TCI) arrived in 1886;
    - In 1888 Henderson Steel produced first steel in Birmingham.

- Labor problems:
  - About 20% of the miners were immigrants, 35% native-born; rest African Americans.
  - As miners tried to organize, strikes and some violence resulted.
  - Many miners and mill workers lived in company towns, shopped at company stores, and went to company doctors when they were sick.

The Founding of Birmingham: Details

The founding of Birmingham is the best example of the development of a **New South economy based upon industrialism,** and it is a good example to use to show the effects of the growth of urban areas following the Civil War. The **growth of cities** forced the nation to deal with **sociological problems**, such as crowded tenements and inadequate housing, polluted water and inadequate sewage and garbage disposal, communicable diseases, epidemics, insufficient health care and hospitals, increased crime, and the need for more police—what the British called "constables on patrol," thus "cops."

This is also the time period when "**the new immigration**" occurred—that is, a shift in the origin of immigrants coming to the USA. They came not from the areas of native stock American settlers (northern Europe—England, France, Scotland, Wales, Ireland), but from southern and eastern Europe. These new immigrants had language, food, religious, and cultural differences that caused adjustment problems and culture shock for both the immigrants and U.S. residents. These immigrants also looked different, which caused them to be discriminated against in the labor and housing markets. The Republican philosophy of aiding business through tariffs, land grants to railroads, and other policies that began with Lincoln's election in 1860, plus the federal government's subsidies to businesses to produce war materials during the Civil War, caused the industrial surge that occurred in the decades after the war. And these immigrants often furnished the labor. Thus as the Gilded Age waned in 1893, the United States had surpassed both Great Britain and Germany as **the leading industrial country in the world**. And Birmingham was certainly playing a role in this—especially in the cast iron pipe market.

Birmingham was founded during the Reconstruction period in the middle of Reconstruction politics when carpetbaggers and scalawags vied for political and economic power. The site of the city in Jefferson County was to be where the Alabama & Chattanooga Railroad was to cross with the South & North Railroad. Since the Chattanooga line was already operating and/or under construction, the South & North engineers were able to control where their line crossed it. The Elyton Land Company was organized to purchase land in the valley where the crossing was planned. Everyone agreed that a city would develop at this spot. In 1871 streets were surveyed in a grid pattern in a corn field. The valley was in poor hill country in the middle of Alabama's mineral district, which had coal, red and brown iron ore, and limestone—minerals needed to make iron—but little had been done to exploit these industrial minerals because there was no navigable river in the district, thus no way to move either the minerals or pig iron to market. **Railroads, therefore, were essential to the development of Birmingham.**

The city was first referred to as "Iron City" and later the "Magic City" because it grew quickly from a corn field. In its early years the city grew on the foundation of a real estate boom and was more of a wild west town than a genteel city of the Old South. Auction sales of lots were advertised all over the country and people—mostly men in the early years—poured into the boom town from the U.S. and around the world. The population was thus the most ethnically diverse of any southern city.

The difficulties faced by Birmingham were typical of those problems of other cities in this time period. There were problems in providing the city with clean water for drinking and sewage and garbage disposal. A cholera epidemic in the summer of 1873 almost destroyed the city. Many died and sick men without families had few options for care. Many people moved away from the city. Property values fell, and buildings and houses were vacant. In September the Panic of 1873 began. It was caused initially by the failure of Jay Cooke and Co. investment

house, which caused the New York Stock Exchange to fall. The panic drained capital investments from the new city and discouraged new investments.

Birmingham's industrial growth began when the iron furnaces constructed during the Civil War reopened. The two furnaces located in Shades Valley were at Irondale and Oxmoor. In 1874 the Warrior coal field began producing coal, and in 1876 a giant step was taken when pig iron was first made from coke (which comes from coal). Confederate iron in Alabama was produced with charcoal. Charcoal comes from wood, and this meant that many trees in the area of iron furnaces had been cut; coke burns hotter and makes a higher grade and stronger iron.

Investments in the New South economy of Birmingham were encouraged by Henry Fairchild DeBardeleben (who was married to industrialist Daniel Pratt's only child, Ellen). This is an example of antebellum industrial fortunes supporting industry in the period following the war. Birmingham grew rapidly during the Great Iron Boom of the 1880s. The Woodward Iron Company furnace went into blast in 1883, and the arrival of the Tennessee Coal, Iron and Railroad Co. (TCI) in 1886 boosted the industrial base of the city. In 1888 Henderson Steel produced the first steel in Birmingham and proved that good steel could be made from Alabama iron ore. This development was noticed in northern steel producing areas and Birmingham was looked upon as a potential competitor.

The large number of industrial workers meant that problems between labor and management would be common. About 20% of the Birmingham District's miners were immigrants, about 35% were native-born, and the rest were African-Americans. Many of the coal miners were convicts leased from the county or the state to mine owners. When the miners tried to organize, strikes and violence often resulted. Many miners and mill workers lived in company towns, shopped at company stores, and went to company doctors when they were sick. This welfare capitalism allowed the companies to have control over the workers' lives. However, the living conditions in the company towns were often better than the living conditions of the rural farms which many of the miners had left.

The Founding of Birmingham: Selected Annotated Bibliography

- Armes, Ethel M. *The Story of Coal and Iron in Alabama*. 1910 Facsimile edition, Birmingham: Book-keepers Press, 1972.

  For many years the standard account of Birmingham's early industrial development, this book is still useful for its readable style and the factual information it contains.

- Atkins, Leah Rawls. *The Valley and the Hills: An Illustrated History of Birmingham and Jefferson County*. Woodland Hills, Calif.: Windsor Publications, 1981. Second edition, Tarzana, Calif.: Preferred Marketing, 1996.

  Second edition sponsored by and available from the Birmingham Public Library. Readable general history of the city. Includes over 250 photographs.

- Lewis, W. David. *Sloss Furnaces and the Rise of the Birmingham District: An Industrial Epic*. Tuscaloosa: University of Alabama Press, 1994.

  A scholarly study, based on extensive research in primary and secondary sources, that updates the story originally told by Ethel Armes and explains its significance for Southern and American industrialization.

- McKiven, Henry M. Jr. *Iron and Steel: Class, Race and Community in Birmingham, Alabama, 1875-1920*. Chapel Hill: University of North Carolina Press, 1995.

  Scholarly study of Birmingham industrial workers.

- Ward, Robert David and William Warren Rogers. *Labor Revolt in Alabama: The Great Strike of 1894*. Tuscaloosa: University of Alabama Press, 1965.

  Interesting account of the first major strike of Alabama industrial workers.

- _____. *Convicts, Coal, and the Banner Mine Tragedy*. Tuscaloosa: University of Alabama Press, 1987.

  Study of the 1911 explosion in a Jefferson County mine that killed many workers, most of which were convict-lease prisoners.

Suggestions/Activities

- Field Trip: Visit Sloss Furnaces National Historic Landmark, Birmingham. Call 205-324-1911.

The Founding of Birmingham: Primary Source

In 1892, Henry M. Caldwell published *History of the Elyton Land Company and Birmingham, Ala.*, a pamphlet-length history of the founding of the city. In 1972 Southern University Press reprinted this very important document. An excerpt from pages 2–6 follows below.

In the year 1870 several gentlemen, most of them connected in one way or another with the South and North Alabama Railroad, which was then in course of construction from Montgomery to Decatur, Ala., knowing the fact that there were immense deposits of coal and iron ore in Jefferson county, and knowing also that the above mentioned railroad must cross the Alabama and Chattanooga Railroad (then completed from Chattanooga to a point near Tuscaloosa), at some point in Jones valley, in the vicinity of Elyton, conceived the idea of purchasing the land at, and around the intersection of the two roads and forming a corporation for the purpose of building a town thereon. Negotiations were subsequently entered into with the owners of the farms east of Elyton, for the purchase of the property, which resulted in the transfer of the titles of 4,150 acres of land to Mr. Josiah Morris, of Montgomery, Ala., he agreeing to pay for the same $25 per acre, three-fourths cash, and one-fourth in stock of the company proposed to be formed. . . .

The city to be built by the Elyton Land Company near Elyton, in the County of Jefferson, State of Alabama shall be called 'Birmingham'.

Immediately after his election to the Presidency [of the company] Colonel [J.R.] *Powell commences preparation for carrying out the purposes of the Company. He without delay proceeded to the scene of operations, and opened an office in a small two-room house, which had been built by the Alabama and Chattanooga Railroad for a section house, which was situated on the south side of the railroad, immediately opposite where the lower end of the union passenger depot now stands. [Neither of the two original railroad stations in Birmingham survived into the 1960s.] Engineers were put to work surveying the property and laying it off into streets and avenues. The railroads having determined their location through the property, agreeing for the convenience of the proposed town to run their lines parallel to each other for a considerable distance through the property, the avenues were run parallel to the lines of the railroad tracks. This fact explains why the streets and avenues of Birmingham were not laid off corresponding to the points of the compass. . . .*

Finding it impossible to build a city without building material, and in order that all parties desiring to build houses should not be delayed for want of it, Colonel Powell made an arrangement with a contractor in Montgomery to make a large quantity of brick upon the land of the Company, agreeing to pay for them as fast as they will burn, and to supply them at cost to builders as they were needed. . . . The 1st day of June, 1871, the office was opened for the sale of lots. The first lot sold in Birmingham was the corner of First avenue and Nineteenth street, opposite where the Morris building stands [It was torn down in 1958]. *This lot, 50 by 100 feet, was sold to Maj. A. Marre for $100, and is still owned by him, and is probably worth now not less than $50,000.*

Iron and Steel in Alabama—The Technical Story

Dr. W. David Lewis, Auburn University

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 33
Correlates to Graduation Exam Eligible Content Standard V, Objective 2

Quick Summary

- Huge quantities of iron and steel were indispensable for the industrialization of America. **Alabama played a significant role in the development of the American iron and steel industry after the Civil War because of its natural and human resources. Birmingham was particularly important because of the natural resources of Jones Valley, in which it is located.**

- **Birmingham became a great iron and steelmaking center because:**
  - **it had access to enormous quantities of iron ore, coal, and limestone, all within a thirty-mile radius of the city**
  - **it could draw on large numbers of black workers from nearby agricultural areas who wanted to escape rural poverty and were willing to perform the heavy, hot, and dangerous labor that iron and steel manufacturing involved.**

- Iron is a metallic *element* yielding *two* crucial commodities:
  - *cast iron*, a heavy but brittle *alloy* that can be cast into various useful shapes.
  - *steel*, an extremely hard and malleable *alloy* that can be hammered and drawn into products that will withstand heavy abrasion and great tension under stress.
- An *alloy* is a mixture of two or more *elements*. Cast iron and steel are alloys that combine two basic elements, *iron* and *carbon*, in differing proportion, high in the case of cast iron and low in the case of steel, resulting in dramatically different properties. The presence of a third element, *phosphorus*, gives cast iron a high degree of *moldability*.
- Cast iron is molded in an installation called a *foundry*. **The great suitability of Southern raw materials for cast iron made Alabama the world's leading producer of cast iron products.** Some products made of cast iron, which is highly resistant to corrosion, are:
  - *soil pipe*, through which liquids flow under the force of gravity.
  - *pressure pipe*, through which liquids flow under applied force.
- Because phosphorus, which is highly prevalent in southern iron ore, is detrimental to steel, **it was difficult and expensive to make steel in Alabama.** Some products made of steel are:
  - *railroad rails*, which must withstand prolonged pounding by fast-moving trains.
  - *frames for highrise buildings*, which must have enormous tensile strength.
- The basic substance out of which both cast iron and steel are made is a commodity called *pig iron*, which is produced by an installation called a *blast furnace*.
- The raw materials processed in a blast furnace to make pig iron are:
  - *iron ore*, a natural substance that contains a high amount of iron mixed with impurities from which the iron must be separated.
  - *coke*, a processed form of coal that is practically pure carbon.
  - *limestone*, a substance that promotes the fusion of iron and carbon under extreme heat.

Iron and Steel in Alabama: Details

Because north Alabama had large quantities of iron ore, coal, and limestone, it was well suited to become a leading center for the manufacture of iron and steel. One specific location, Jones Valley, in which Birmingham is located, was particularly ideal for iron and steel manufacture because it had access to greater quantities of iron ore, coal, and limestone within a thirty-mile radius than any place on earth.

The development of iron and steel manufacturing in north Alabama required heavy capital investment, complex technology, a transportation infrastructure, managerial expertise, and large numbers of workers. Because of the largely agricultural southern past and the devastation produced by the Civil War, money was scarce in the late nineteenth century when Alabama's iron and steel industries began to flourish. Nevertheless, much of the capital required came from southern investors, assisted by northern bankers and merchants. Henry F. DeBardeleben, John T. Milner, and James W. Sloss, all from Alabama, and Joseph Bryan, a Virginian, were particularly notable in founding, building, and promoting the development of Birmingham. Many of the early managers were also southern, but northern engineers including Erskine Ramsay, a Pennsylvanian, and Edward Uehling, from Wisconsin, supplied much technological know-how.

Beginning in the 1870's, blast furnace complexes spread throughout north Alabama, supplied with raw materials from nearby iron ore and coal mines. The Tennessee Coal, Iron, and Railroad Company (TCI) and Sloss-Sheffield Steel and Iron Company emerged as the two largest industrial firms in the Birmingham area. Ultimately, TCI was absorbed by U.S. Steel in a merger in 1908, and Birmingham came under increasing control by absentee owners.

Iron and steel are heavy, bulky commodities, made from heavy, bulky raw materials. Consequently, iron and steel could not be made on a large scale in Alabama until the coming of the railroad. The mountainous terrain around Jones Valley posed great difficulties for railroad-building, but these problems were overcome in the 1870's and 1880's with the development of the rail lines like the Louisville and Nashville and Georgia-Pacific, which intersected at Birmingham. A "railroad reservation," cutting straight through the heart of the city, promoted its growth by bringing vast quantities of iron and steel products to outside markets.

Mining coal and iron ore, quarrying limestone, and operating blast furnaces are heavy, dangerous, and frequently hot occupations. Birmingham's labor force was largely composed of black workers who came from a slave background. Convict labor was also used on a large scale. Many of the capitalists who built the city came from the southern plantation class and had a strong preference for servile workers. Racial lines were tightly drawn and segregation was increasingly enforced by the end of the nineteenth century. Manual labor was used whenever possible and mechanization used only when necessary. Wages were low, hours were long, and labor unions were fiercely resisted. The result was a distinctively southern style of industrialization that persisted until the Civil Rights Movement of the 1960's and 1970's brought far-reaching changes to Alabama and the rest of the nation.

Samuel Ullman, 1840-1920

Margaret E. Armbrester, University of Alabama at Birmingham

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 34
and 11th Grade Content Standard 13
Correlates to Graduation Exam Eligible Content Standard V, Objective 2

"Youth is not a time of life; it is a state of mind; it is not a matter of rosy cheeks, red lips and supple knees; it is a matter of the will, a quality of the imagination, a vigor of the emotions; it is the freshness of the deep springs of life . . . ."

These words, written by Samuel Ullman of Birmingham, Alabama at the age of 70-plus, are credited with inspiring a generation of Japanese citizens, businessmen, and government leaders who were faced with rebuilding their country after World War II. Ullman died in his chosen hometown in 1924 at the age of 84 never knowing that his poetic essay would be quoted by politicians and generals, appear in Dear Abby and Ann Landers columns, and be read and loved by people all across the world.

Born in 1840 Germany to Jewish parents, Ullman immigrated with his family to America in order to escape the discrimination they met in Europe. The Ullmans settled in Mississippi in 1851, and eldest son Samuel began to help his father in his butchering/grocery business. Educated primarily in the local schools, Ullman turned down an opportunity to attend college because he felt his father needed him to help with family concerns. In May 1861 and only ten years an "American," Ullman, like his young male neighbors, joined the 16th Mississippi Regiment. Ullman's regiment joined other Confederate forces that fought in the northern Virginia campaigns with Robert E. Lee and Thomas J. "Stonewall" Jackson. He was wounded twice before he returned to his home in Port Gibson. One of his injuries caused immediate hearing loss in one ear and later led to his permanent deafness.

At war's end, Ullman moved to Natchez, Mississippi, where he married the eldest daughter of a wealthy Jewish family, began a family, established a mercantile business, and began what became a pattern of civic and religious activism that continued for the rest of his life. He served on the Natchez Board of Visitors (an early version of a board of education), was several times elected a city alderman, served as president of the Reform Jewish congregation of the city, and was popular and respected for his energy, humor, and ideals.

In 1884, Ullman moved to the young city of Birmingham where he hoped to find better economic opportunities for his wife and six children. He became an important progressive leader during Birmingham's formative years, taking courageous stands on behalf of laborers, women, and children. He served on numerous civic and community boards including one of the nation's earliest units of the Society for the Prevention of Cruelty to Animals. Ullman is best remembered, however, for his eighteen years of service on Birmingham's Board of Education, where he earned a reputation as a tireless and fearless advocate for improved and equivalent access to educational opportunities for all the city's children, black and white. Such a position was not without its cost. When Ullman as president of the Board of Education encouraged and succeeded in providing a high school for Birmingham's black children, the board of city aldermen dismissed him. Nevertheless, The Industrial High School (now Parker) opened in 1900 to the singing, dancing, and prayers of its students. To place this event and Ullman's support in perspective, it is useful to note that as late as 1915 the states of Georgia, Mississippi, South Carolina, and Louisiana had no high schools at all for their black students.

Historians suggest that Ullman's optimism, civic values, and humane philosophy of life flowed naturally from his commitment to the foundational beliefs of Judaism. His unblemished reputation and devotion to his religion led the congregation of Birmingham's Temple Emanu-El to elect Ullman as its lay rabbi, an incident that is described by Jewish scholars as unique in the congregational life of Judaism. During his tenure in that position, he led the congregation in giving the women of the temple full membership with all rights and privileges.

When his hearing loss forced his retirement from business, Ullman pursued with vigor his lifelong avocation as a poet. In his seventies, Ullman wrote the poetic essay, "Youth," which became a favorite of General Douglas MacArthur. MacArthur placed a version of the poem on the wall of his office in Tokyo when he became Supreme Allied Commander in Japan, and he often quoted from the poem in his speeches. General MacArthur's influence gave the poem popularity throughout Japan and provided the people of that nation with spiritual energy to pursue rebuilding their own lives and that of their nation.

Interest in the poet who penned the words of "Youth" led many Japanese to visit Birmingham to learn more about Ullman. Such visits ultimately led in 1993 to a joint fund raising effort in Japan and the United States for the purpose of purchasing and renovating Ullman's home in Birmingham. That house, owned and operated by the University of Alabama at Birmingham, now serves as a multi-use museum that honors Samuel Ullman's life and work. It is a fitting memorial for a man who fearlessly, and without fear of consequences, advocated progressive actions in an era when that was neither fashionable nor popular.

Primary Source: "Youth" by Samuel Ullman

(Source: Margaret England Armbrester. *Samuel Ullman and "Youth": The Life, The Legacy*. Tuscaloosa: University of Alabama Press, 1993.)

Youth is not a time of life; it is a state of mind; it is not a matter of rosy cheeks, red lips and supple knees; it is a matter of the will, a quality of the imagination, a vigor of the emotions; it is the freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity of the appetite, for adventure over the love of ease. This often exists in a man of sixty more than a boy of twenty. Nobody grows old merely by a number of years. We grow old by deserting our ideals.

Years may wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, fear, self-distrust bows the heart and turns the spirit back to dust.

Whether sixty or sixteen, there is in every human being's heart the lure of wonder, the unfailing child-like appetite of what's next, and the joy of the game of living. In the center of your heart and my heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, courage and power from men and from the Infinite, so long are you young.

When the aerials are down, and your spirit is covered with snows of cynicism and the ice of pessimism, then you are grown old, even at twenty, but as long as your aerials are up, to catch the waves of optimism, there is hope you may die young at eighty.

Julia Tutwiler—Reformer

Dr. Paul M. Pruitt Jr., University of Alabama

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 34
Correlates to Graduation Exam Eligible Content Standard V, Objective 2

Quick Summary

- Julia Strudwick Tutwiler, 1841-1916, was the daughter of Henry and Julia Ashe Tutwiler of Greene Springs, in what is now Hale County. Henry was headmaster of the celebrated Greene Springs School, a boarding school for the children of the planter class.

- The Tutwilers gave Julia a most unusual education for the time. She attended the Greene Springs School, and afterwards she attended a private school in Philadelphia (late 1850's), Vassar College (1866), and the Institute of Deaconesses in Kaiserworth, Germany (1873-1874).

- Julia Tutwiler's career as a teacher, administrator, and educational reformer:

  - She was head of the highly successful Alabama Normal School at Livingston (1883-1910).

  - She persuaded the trustees of the University of Alabama to admit women (1892-1893), and then saw to it that women at the university had adequate housing.

  - She was an advocate of vocational education, and in 1895-1896 was instrumental in founding what is now the University of Montevallo.

- Julia Tutwiler's career as a prison reformer:

  - She undertook jail visitations as early as 1880. In that year she secured passage of an act mandating humane treatment of prisoners in county jails.

  - She worked from 1883 as head of the Prison Department of the Alabama Women's Christian Temperance Union.

  - From 1883 until her death, she lobbied for better, healthier treatment of the prisoners in the mining camps of Alabama's convict lease system.

  - She founded night schools for convicts (1887).

  - She worked for better conditions for women prisoners; the state's prison for women is named for her.

  - She worked (with Booker T. Washington) for separate facilities for juvenile prisoners; by 1910 the state had constructed separate facilities for white and black juveniles.

Julia Tutwiler: Details

Julia Tutwiler was an extraordinary person. She served as a bridge between the Old South and the New South, and likewise between the traditional domestic roles of women and the more recent world of women's careers. She was raised at Greene Springs to believe that education should be available to every person, regardless of race or gender. Her parents' views were not typical of the antebellum South. They were slaveowners who doubted the morality of slavery and who instilled in their children a lifelong concern for black citizens. They opposed secession but loyally supported the Confederacy. Thus Julia Tutwiler was accustomed to a critical view of white Southern society. However, like her parents, she was loyal to her state and region. She wrote the song "Alabama," now the state song, while studying in Europe.

During much of the late nineteenth century, Tutwiler was the most visible woman in Alabama. She was determined to advance the cause of women's education, but in ways that would not alarm the men who ran society. Fortunately for her, she was a fine lobbyist, able to convince boards of trustees and politicians that they could serve justice without threatening the status quo. Working within the framework of national organizations such as the Women's Christian Temperance Union, she was able to merge the roles of southern lady and professional reformer.

Her genteel, gradual approach did not serve her so well in her efforts to bring about prison reforms. Though she worked with politicians and labor advocates against the convict lease system, it persisted until the late 1920's. On balance, though, Tutwiler's accomplishments were impressive. She was responsible for real improvements in women's education and she did a great deal of good for the comfort and education of prisoners. The state has given her name to women's dormitories at Alabama colleges and to the Alabama women's prison. These facts are proof that Tutwiler was well able to work for reform without alienating powerful men.

Julia Tutwiler: Selected Annotated Bibliography

- Going, Allen J. *Bourbon Democracy in Alabama, 1874-1890.* 1951. Reprint edition, Tuscaloosa: University of Alabama Press, 1992.

  Excellent coverage of late nineteenth-century political and economic issues; contains a great deal of information on the state's prison system.

- Pannell, Anne Gary and Dorothea E. Wyatt. *Julia Tutwiler and Social Progress in Alabama.* Tuscaloosa: University of Alabama Press, 1961.

  The standard biography. It is particularly good for Tutwiler's upbringing and education.

- Pruitt, Paul M. Jr. "The Education of Julia Tutwiler: Background to a Life of Reform." *Alabama Review* 46 (July 1993): 199-226.

  Covers Tutwiler's life up to the beginning of her prison reform years.

- _____. "Julia S. Tutwiler: Years of Experience." *Alabama Heritage* 23 (Winter 1992): 31-39.

  Covers Tutwiler's years as an educator and prison reformer.

- _____. "Julia S. Tutwiler: Years of Innocence." *Alabama Heritage* 22 (Fall 1991): 37–44.

  Covers Tutwiler's childhood and education.

- Rogers, William Warren, Robert David Ward, Leah Rawls Atkins, and Wayne Flynt. *Alabama: The History of a Deep South State.* Tuscaloosa: University of Alabama Press, 1994.

  The definitive history of the state. Part II (1865-1920) includes coverage of Tutwiler's years as a public figure.

Populism in Alabama*

Dr. Samuel L. Webb, University of Alabama at Birmingham

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 36
Correlates to Graduation Exam Eligible Content Standard V, Objective 1

Quick Summary

- The Populist Movement of the 1890s was a national farmers' movement. It was preceded in the 1870s and 1880s by farm organizations seeking reform: the Agricultural Wheel, the Farmers' Alliance, and the Colored Farmers' Alliance.
- American farmers faced many economic problems: low prices for cotton and other farm products, debts and mortgages, the crop-lien system, and the national money system.
- Alabama farmers faced additional economic problems:
  - prevalence of sharecropping and tenancy;
  - historic divisions between big planters of the Black Belt and Tennessee Valley and the small farmers of the Hill Country and Wiregrass;
  - an emerging urban industrial society based on iron and coal;
  - an emerging labor movement, especially among coal miners and the Knights of Labor;
  - powerful railroads, especially the L & N and its connection with coal and iron companies.
- Alabama farmers also faced political problems:
  - Alabama politics dominated by the Democratic Party;
  - Democratic political power controlled by Black Belt planters and merchants with a planter-merchant-urban industrialist coalition;
  - convention nomination system of Democratic party;
  - sectionalism in Alabama politics: north Alabama vs. south Alabama and Hill Country/ Wiregrass vs. Black Belt.
- The Alabama Farmers' Alliance entered politics and tried to capture the Democratic nomination for governor in 1890.
  - Candidate was Agricultural Commissioner Reuben Kolb.
  - Kolb lost, but the Alliance elected many candidates to the state House and Senate.
- In 1892 a coalition was formed by the Alliance-supported Jeffersonian Democratic Party, and the People's Party. Together they were known as the "Populists," and were supported by the Republican Party in their struggle with the state Democratic Party.
- "Populist" Jeffersonian Democrat candidate Reuben Kolb faced "Bourbon" Democrat Thomas G. Jones in the gubernatorial election of 1892.
  - Election highlighted the sectional and economic division of state farmers and miners against planters and industrialists.
  - Populists attempted a biracial coalition and both parties courted black votes.
  - Kolb defeated in bitter election amid allegations of stuffed ballot boxes in the Black Belt.
- 1894 gubernatorial election had Kolb running against William C. Oates.
  - This election also marked by widespread corruption and voter fraud. Both candidates claimed victory and held competing inaugural ceremonies. Oates declared winner.
- In 1892 and 1894 Populists were successful in legislative, congressional, and local elections.
- Election of 1896 last serious campaign for Populists and beginning of their political decline.

*see also "Alabama's 1901 Constitution"

Populism in Alabama: Details

In the 1890s a political movement swept through Alabama that challenged the dominant Democratic party and gave hope that Alabama's poorest people, white and black, might gain the power they needed to achieve a better life. Initially a farmers' movement, its goal was to insure farmers their independence from elites who controlled the nation's economic and political system, but it was more than just an agrarian uprising.

Between 1885 and 1890 farmers in southern and western states joined the national Farmers' Alliance, which pledged to help them recover from an agricultural depression that had settled over rural America. Alliance leaders, who garnered 125,000 Alabama members, argued that farmers needed help from government programs designed to raise farm prices and make credit more readily available in rural areas. To achieve its aims the Alliance had to elect politicians favorable to its cause, and, in Alabama, they needed the blessing of the Democratic party.

Republicans were hated in the South because of their actions during Reconstruction. Thus, every Alabama state official elected between 1874 and 1892 was a Democrat, and it was practically impossible for other parties to win. When Alliance leader Reuben F. Kolb sought the 1890 Democratic nomination for governor, the wealthy Black Belt planters and urban industrialists who controlled the state Democratic convention used unfair tactics to defeat him. These events led Alliance sympathizers to create the Jeffersonian Democratic party in 1892, and they nominated Kolb to run for governor against Democratic nominee Thomas Goode Jones.

A national organization, formally named the People's party, but widely known as the Populist party, had already been formed by Alliance leaders from other states. Many Alabamians joined it. People's Party members and Jeffersonian Democrats who united to support Kolb and other candidates for state and local offices were referred to simply as "Populists." Republicans, who wanted to defeat Democrats, endorsed this upstart coalition.

Populist support for radical economic remedies and greater democracy in the political system appealed not only to farmers, but to north Alabama coal miners, and to blacks. When Populists broke with tradition and publicly asked for black support they created the gravest threat to the Democrats' power since Reconstruction. Democrats told whites that if Populists won blacks would take over the state, but they made sure that votes cast by blacks went to their party. Historians believe Kolb actually got more votes, but Black Belt Democrats stuffed ballot boxes and stole the votes of blacks to insure a Democratic victory. Jones was declared the winner, and when Populists tried again in 1894, Democrats employed the same tactics with success. Populists protested the voter fraud, but Democratic election officials ignored the protests. Alabama's Populists nominated another ticket in 1896, but a split in their national party impaired their efforts, and they lost again. It was their last serious challenge to Democratic party power in Alabama.

Despite their defeats, Alabama's Populists were not a total failure. They elected more than a third of the state legislature, two U.S. congressmen, and many county officials. Thousands of Alabamians were brought into the political process because of this exciting political uprising. In north Alabama, candidates still ran successfully for local office as Populists between 1900 and 1910. The movement also raised the possibility that blacks and whites might form a biracial coalition that could have had positive effects on future race relations in the state.

Populism in Alabama: Selected Annotated Bibliography

- Goodwyn, Lawrence. *Democratic Promise: The Populist Moment in America.* New York: Oxford University Press, 1976.

  The most comprehensive book about Populism as a national movement. Goodwyn explains the history of the Farmers' Alliance, describes the factions within the national Populist Party, points out why Populists fell out with one another in 1896, and includes much about Alabama's Populists.

- Woodward, C. Vann. *Origins of the New South, 1877-1913.* Baton Rouge: Louisiana State University Press, 1951. Reprints/other editions: 1966, 1971, and 1996.

  Traces the rise of the southern Alliance and emphasizes that Southerners were among the most radical Populists.

- McMath, Robert C. *American Populism: A Social History, 1877-1898.* New York: Hill and Wang, 1993.

  An excellent and very readable synthesis on Populism as a national movement.

- Rogers, William Warren. *The One-Gallused Rebellion: Agrarianism in Alabama, 1865-1896.* Baton Rouge: Louisiana State University Press, 1970.

  The best book on Populism in Alabama. It covers the state election campaigns of the 1890s in exhaustive fashion.

- Hackney, Sheldon. *Populism to Progressivism in Alabama.* Princeton, N.J.: Princeton University Press, 1969.

  Very critical of the Populists and argues that they were not serious about reform.

- Webb Samuel L. *Two-Party Politics in the One-Party South: Alabama's Hill Country 1874-1920.* Tuscaloosa: University of Alabama Press, 1997.

  Differs with Hackney on the motives of the Populists and focuses on the question of what happened to them after 1900.

Alabama Writers in the 19th Century

Dr. Bert Hitchcock, Auburn University

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 25
Correlates to Graduation Exam Eligible Content Standard III, Objective 3

Quick Summary

Although Alabama was raw frontier territory during much of the first half of the nineteenth century, its writers were participants in major movements and developments of national American literature and culture of the nineteenth century:

- Romantic literature
  - An example is Alexander Beaufort Meek (1814–1865), whose lyrical epic poem *The Red Eagle* (about Creek chief William Weatherford) was published the same year (1855) as Longfellow's *Hiawatha* and Whitman's *Leaves of Grass*.

- Old Southwest humor
  - The works of Johnson Jones Hooper (1815–1862) and Joseph Glover Baldwin (1816–1864) important contributions to this kind of funny, raucous, realistic fiction that was an important influence on later writers such as Mark Twain and William Faulkner.

- Popular "domestic sentimental" fiction
  - Caroline Lee Hentz (1800–1856) and Augusta Jane Evans Wilson (1836–1909) two of the most successful, best-selling authors of novels of "sensibility;" criticized at the time by Nathaniel Hawthorne but recognized today as important feminist writers.

- Civil War literature
  - Both Hentz and Wilson wrote novels that were sectional propagandistic responses to *Uncle Tom's Cabin*: Hentz, *The Planter's Northern Bride*, 1854; Evans, *Macaria*, 1863.

  - The anti-Confederate *Tobias Wilson: A Tale of the Great Rebellion* (1865) by Union loyalist Jeremiah Clemens (1814–1865), a relative of Mark Twain's and former U.S. Senator from Alabama, was one of the first Civil War novels to appear in print.

  - In Montgomery, Confederate-veteran brothers Clifford Lanier (1844–1908) and Sidney Lanier (1842–1881) each wrote a novel based on his war experiences: Clifford Lanier: *Thorn-Fruit*, 1867; Sidney Lanier: *Tiger-Lilies*, 1867.

- Local-color fiction
  - Admired by Joel Chandler Harris, Idora McClellan Plowman Moore (1843–1929) wrote many sketches about rural Alabamians under the pen name Betsy Hamilton.

- Robert Wilton Burton (1848–1917) and Martha Young (1862–1941), directly in the "Uncle Remus" tradition, published entertaining stories that incorporated much folklore from rural and small-town Alabama.

Alabama Writers in the 19th Century: Details

By the 1840s Alabama writers were widely-recognized participants in the literary life of America. Although the chief flowering of Alabama literature would come in the next century, nineteenth century authors from the state contributed to major movements and developments of national literature and culture.

Alexander Beaufort Meek (1814-1865) was one of the pioneers of traditional literature in the brand new state he moved to, from South Carolina, when he was five years old. A member of the University of Alabama's first graduating class in 1833, Meek was professionally a lawyer, judge, newspaper editor, and government official. Non-professionally, he was a poet and a very popular public orator. As a member of the Alabama Legislature in the 1850s, he played a leading role in establishing a public-school system for the state. In 1860 he was a member of the Alabama delegation that walked out of the Democratic National Convention in Charleston. Influenced by English Romantic poetry, Meek wrote often about the world of nature in Alabama. Two of his most popular short poems feature the mockingbird and the bluebird, for example. His famous long poem (almost 2,000 lines), *The Red Eagle (1855)*, about William Weatherford, leader of the Creek Indians in the Alabama wars of 1813, reflects Meek's lifelong fascination with state history as well as his love of nature. Its climactic scene is the brave, noble Weatherford's (Red Eagle's) surrender to General (and future President) Andrew Jackson.

Geographically central to what in the 1830s and 1840s was the southwest part of the United States, Alabama was also central to a distinctive kind of writing from this area. "Old Southwest humor," as it came to be called, was read all over the United States, and abroad, and was a direct influence on such later writers as Mark Twain and William Faulkner. Funny, often raucous stories about the ordinary folk of this raw place, still with many attributes of the frontier, were produced by a number of talented men who lived in Alabama. Joseph Glover Baldwin, George Washington Harris, and Johnson Jones Hooper are the best remembered today. Hooper's intriguing rogue character named Simon Suggs operated on the motto "It is good to be shifty in a new country," on one occasion absconding with the collection money from a Methodist camp meeting after pretending to be converted to the Christian ministry. Hooper (1816-1862), who apparently was embarrassed by the great popularity of his fictional creation, moved from Alabama to Virginia in 1861 in order to serve as clerk for the Provisional Confederate Congress.

The Civil War did provide subject matter for literature in Alabama, although not always with the results that might be expected; and, as elsewhere, the best of such literature was not produced until many decades later. So much Confederate martial and postbellum patriotic verse had a Mobile connection that the city was called "The Capital of Lost Cause Poetry." Theodore O'Hara's famous elegy "The Bivouac of the Dead" came to be associated with the South but was actually written for fallen soldiers of the Mexican War. And one of the first Civil War novels to appear in print was an anti-Southern one from Alabama: *Tobias Wilson: A Tale of the Great Rebellion* (1865) by former U.S. Senator, Mark Twain relative, and Union loyalist Jeremiah Clemens. Unlike Clifford and Sidney Lanier, who attempted serious novels about their Confederate military experience, Alabama-born Confederate-veteran Kittrell J. Warren wrote a humorous burlesque on his: *Life and Public Services of an Army Straggler* (1865).

Two women in Alabama who were national best-selling authors of so-called domestic sentimental fiction were among many writers who attempted literary answers to Harriet Beecher Stowe's *Uncle Tom's Cabin*. Caroline Lee Hentz was a transplanted Northerner who tried to explain the South to other parts of the country in *The Planter's Northern Bride* (1854). *Macaria*

(1863) was Augusta Jane Evans Wilson's sectional-propaganda response to Stowe, but it was Wilson's *St. Elmo* (1866) that ultimately rivaled *Uncle Tom's Cabin* in impact and influence. *St. Elmo* became one of the top three best-selling novels of the nineteenth century, various commercial products seized upon its title as a brand name, and countless American children were named after its characters, particularly the heroine Edna Earle.

John Trotwood Moore and Samuel Minturn Peck were two nationally-known Alabama writers of the so-called "local color school" as the century drew to a close. The state's preeminent purveyor of the quaint, entertaining lives of ordinary folk was probably, however, Idora McClellan Plowman Moore, who used the pen name Betsy Hamilton. Moore's tales and sketches were much admired by Joel Chandler Harris, author of the famous Uncle Remus stories. Two other authors who wrote directly, and quite successfully, in the Uncle Remus tradition were Martha Young from Greensboro, in west Alabama, and Robert Wilton Burton from Auburn, in east Alabama.

- Beidler, Philip D., ed. *The Art of Fiction in the Heart of Dixie: An Anthology of Alabama Writers*. Tuscaloosa: University of Alabama Press, 1986.

  Organized by historical literary time periods, each with a short introduction, and containing biographical sketches of the anthologized authors, this volume includes selections by nineteenth-century writers Johnson Jones Hooper, Joseph Glover Baldwin, John Gorman Barr (in "The Old Southwest" section), Caroline Lee Hentz, Augusta Evans Wilson, and Samuel Minturn Peck (in "Alabama Baroque").

- _____, ed. *Many Voices, Many Rooms: A New Anthology of Alabama Writers*. Tuscaloosa: University of Alabama Press, 1998.

  Same format as preceding entry—selections of nineteenth-century fiction by Don Pedro Casender (Wiley Conner) (in "The Old Southwest" section), Jeremiah Clemens, Thomas Cooper DeLeon, and Idora McClellan Plowman Moore (in "Alabama Baroque").

- Cohen, Hennig and William B. Dillingham, eds. *Humor of the Old Southwest*. Third edition. Athens: University of Georgia Press, 1994. Earlier editions: 1964 and 1975.

  This anthology, with a good general introduction and biographical and bibliographical information on individual authors, includes selections from Alabama-connected writers Thomas Kirkman, Sol Smith, Joseph M. Field, Hardin Taliaferro, George Washington Harris, Johnson Jones Hooper, Joseph Glover Baldwin, John Gorman Barr, and Kittrell J. Warren.

- Going, William T. *Essays on Alabama Literature*. Tuscaloosa: University of Alabama Press, 1975.

  Although dealing primarily with twentieth-century literature, this book also considers earlier short stories and drama, and has specific essays on Samuel Minturn Peck and Philip Henry Gosse.

- Williams, Benjamin Buford. *A Literary History of Alabama: The Nineteenth Century*. Rutherford, NJ: Fairleigh Dickinson University Press, 1979.

  This is the pioneering standard study and reference work on the subject.

- See, also, "Featuring Alabama Authors," a special issue of *Alabama English* 2 (Spring 1990).

Introduction: "The Grapevine Song" by Samuel Minturn Peck (1854-1938) and "The Bivouac of the Dead" by Theodore O'Hara (1820-1867) were two widely-known nineteenth-century poems with Alabama associations. One pays nostalgic honor to the carefree joys of childhood and a close relation to nature, while the other pays patriotic honor to men killed in bloody human warfare. Peck, from Tuscaloosa, was trained as a doctor but never practiced medicine; he became Alabama's first Poet Laureate. The "grapevine" in his poem refers to the muscadine vine of his native Alabama woods. O'Hara was born in Kentucky, but later lived in Mobile and commanded Confederate troops from Alabama. In Mobile he was an editor of the *Register* newspaper in which "The Bivouac of the Dead" was probably first printed. Although it came to be identified with the Civil War, his famous elegy was actually written for soldiers in the Mexican War (1846-1848). Its first stanza appears as an inscription on many battlefield markers and primary monuments at military cemeteries in the United States, including Arlington National Cemetery.

The Grapevine Swing
by
Samuel Minturn Peck

When I was a boy on the old plantation
Down by the deep bayou,
The fairest spot of all creation,
Under the arching blue;
When the wind came over the cotton and corn
To the long slim loop I'd spring
With brown feet bare, and a hat brim torn,
And swing in the grapevine swing.

Swinging in the grapevine swing,
Laughing where the wild birds sing,
I dream and sigh
For the days gone by
Swinging in the grapevine swing.

Out—o'er the water lilies bonnie and bright,
Back—to the moss-grown trees;
I shouted and laughed with a heart as light
As a wild rose tossed by the breeze.
The mocking bird joined in my reckless glee,
I longed for no angel's wing,
I was just as near heaven as I wanted to be
Swinging in the grapevine swing.

Swinging in the grapevine swing,
Laughing where the wild birds sing—
Oh, to be a boy
With a heart full of joy,
Swinging in the grapevine swing!

I'm weary at noon, I'm weary at night,
I'm fretted and sore of heart,
And care is sowing my locks with white
As I wend through the fevered mart.
I'm tired of the world with its pride and pomp,
And fame seems a worthless thing.
I'd barter it all for one day's romp,
And a swing in the grapevine swing

Swinging in the grapevine swing,
Laughing where the wild birds sing,
I would I were away
From the world to-day
Swinging in the grapevine swing.

The Bivouac of the Dead
by
Theodore O'Hara

The muffled drum's sad roll has beat
The soldier's last tattoo;
No more on life's parade shall meet
That brave and fallen few.
On Fame's eternal camping-ground
Their silent tents are spread,
And Glory guards, with solemn round,
The bivouac of the dead.

No rumor of the foe's advance
Now swells upon the wind;
No troubled thought at midnight haunts
Of loved ones left behind;
No vision of the morrow's strife
The warrior's dream alarms;
No braying horn nor screaming fife
At dawn shall call to arms.

Their shivered swords are red with rust,
Their plumed heads are bowed;
Their haughty banner, trailed in dust,
Is now their martial shroud.
And plenteous funeral tears have washed
The red stains from each brow,
And the proud forms, by battle gashed,
Are free from anguish now.

The neighing troop, the flashing blade,
The bugle's stirring blast,
The charge, the dreadful cannonade,
The din and shout, are past;
Nor war's wild note, nor glory's peal
Shall thrill with fierce delight
Those breasts that never more may feel
The rapture of the fight.

. . .

Rest on, embalmed and sainted dead,
Dear as the blood ye gave,
No impious footstep here shall tread
The herbage of your grave.
Nor shall your glory be forgot
While Fame her record keeps,
Or Honor points the hallowed spot
Where Valor proudly sleeps.

. . . .

Alabama Religion in the 19th Century

Dr. Wayne Flynt, Auburn University

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 25
Correlates to Graduation Exam Eligible Content Standard II, Objective 1 and Standard III, Objective 3

Quick Summary

- Major events:
  - Flint River Baptist Church established in 1808 (first documented Baptist church in state).
  - Methodist camp meeting established in 1813 at Fort Easley (Wood's Bluff) and in 1820 at Ebenezar Camp Ground near Montevallo.
  - Alabama Baptist State Convention met for the first time in 1823 near Greensboro.
  - Alabama Methodist Conference organized in 1832.
  - In 1844 state Methodists passed resolutions calling for "peaceable secession," leading partly to formation of the Methodist Episcopal Church, South. Also in 1844 the Alabama Baptist State Convention passed the "Alabama Resolutions," affirming rights of slave-holders to serve as missionaries (led to 1845 formation of Southern Baptist Convention).
- Major leaders:
  - Rev. Lorenzo Dow—earliest recorded Protestant preacher on Alabama frontier. Preached across Tombigbee Valley between 1803 and 1812. Loosely associated with Methodists.
  - Rev. James W. Faris—electrifying Methodist revival preacher in Tennessee Valley during early antebellum period.
  - Rev. Alexander Travis—pioneer Baptist preacher in south Alabama.
  - Rev. Basil Manly—Baptist preacher, president of University of Alabama, and major state denominational figure.
  - Rev. Caesar Blackwell—Baptist slave preacher, 1827–1845, and one of the most influential African-American religious leaders.
  - Rev. Nathan Ashby—In 1868 Ashby became president of the newly organized Colored Baptist State Convention and a decade later he helped organize the National Baptist Convention, which became the largest African-American denomination in the U.S.
- Statistics:
  - By 1860 Methodists and Baptists each counted some 60,000 church members, black and white. By 1900 Alabama church membership was 97 percent Protestant, with Baptists and Methodists in first and second place (46.2 percent and 43.4 percent), although their churches were divided into separate black and white groups after the Civil War.
  - 1906 membership in selected denominations in Alabama (total—831,671):

Negro Baptists	*259,825*
Southern Baptists	*162,445*
Methodist Episcopal Church, South	*125,702*
Roman Catholic Church	*49,747*
African Methodist Episcopal	*39,617*
African Methodist Episcopal Zion	*36,705*
Colored Methodist Episcopal	*23,112*
Presbyterian Church in the U.S.	*15,368*
Protestant Episcopal Church	*8,961*

Source: U.S. Bureau of the Census, *Religious Bodies, 1906*, vol. I, pp. 314-346.

Alabama Religion in the 19th Century: Details

Religion in Alabama came primarily from three traditions: Native American, European, and African. Native Americans believed in a well-ordered universe with which one should live in harmony. They built special dwellings, sometimes on the top of mounds, for religious ceremonies. They had many representations of deity—the sun, the moon, thunder. They believed in an afterlife as evidenced by sometimes elaborate burials, including artifacts used in this life, that were buried with an individual for use in the next life.

The most important Alabama religious traditions came from Europe and Africa. Christian denominations (Anglican/Episcopal, Presbyterian, Methodist, and Baptist) predominated among Anglo settlers, who brought them from England to New England, the Middle Colonies, and the Southern Colonies, thence along migration routes to Alabama. Spanish-French-Irish-Italian settlement brought Catholicism to Alabama, where it was centered in the cosmopolitan port city of Mobile and by the end of the nineteenth century in the Birmingham district, and was closely tied to immigration. Jews came mainly from Germany, and settled in towns where they often became prominent merchants, businessmen, and civic leaders (several Jews served as mayors of Mobile). Orthodox Christians came to Alabama mainly from Germany and Eastern Europe.

African-American slaves brought their own religious traditions, and though African animism did not long survive in the New World, slaves left their imprint on Southern evangelicalism in the form of greater emotion, more audience participation and less structured worship, and belief in a spirit world corresponding to the physical world. Most churches contained both black and white members before 1865.

Alabama was a frontier state for most of the nineteenth century, and religion reflected that fact. Churches met infrequently and tended to be small, rural, and male-dominated—though an estimated 65 percent of members were female. Ministers who earned a full-time living by preaching were extremely rare, especially among Baptists and Methodists. Few settlers were orthodox, church-going Christians—a much smaller percentage of the population belonged to churches than in New England at the same time. These settlers had to be converted from what was universally described as religiously illiterate, wicked, violent, and drunken ways of life.

Conversion, then, was the primary aim of Christian denominations. The primary method for this conversion was revivalism. Beginning in 1800, revivals swept the South. Institutionalized in the form of camp meetings and "protracted meetings" that usually occurred in August after crops were "laid by," these revivals accounted for most conversions. Because regular church services were usually conducted only once a month except in the largest urban congregations, conversions were largely a phenomenon of the annual revival.

Those denominations that grew fastest tended to be the most evangelical (forcefully confronting people with the question, "Are you saved?"), the most democratic (closest to the people), and the most individualistic (every person interpreted scripture for himself and was responsible for his own salvation, and any male, believing himself called to preach, could do so). These characteristics favored Methodists and Baptists over Presbyterians and Episcopalians, who imposed rigorous educational requirements on their ministers. By 1900 Christians of both races in Alabama were overwhelmingly Baptists and Methodists.

Another characteristic feature of evangelicalism was sectarian strife. Denominations were constantly fighting each other within the same groups, and splitting into new sects. Examples are the Primitive Baptists, Southern Baptists, Free Will Baptists, Missionary Baptists, Presbyterians USA, Cumberland Presbyterians, Methodists, Congregational Methodists, Holiness, Church

of Christ, Disciples of Christ, and Pentecostals. The major causes of this sectarian strife were also the chief strengths and attractions of the denominations: extreme individualism, democracy, bivocationalism, revivalism, egalitarianism (at least of all whites), strict Biblical authority, and emotionalism (although this can easily be stereotyped and exaggerated).

Although often accused of being otherworldly, white Alabama evangelicals, in fact, were this-worldly as well as otherworldly, imprinting their society in numerous ways. In fact, they used scripture to rationalize much of their conduct in this world: the establishment of a hierarchical, male-dominated society, and the defense of slavery, secession, the moral superiority of the Confederacy, and racial segregation. But at the same time, both women and blacks influenced evangelicalism profoundly.

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  An examination of German and Eastern European Judaism in Alabama's largest city.

- Flynt, Wayne. *Alabama Baptists.* Tuscaloosa: University of Alabama Press, 1998.

  The most recent and exhaustive history of white Baptists in the state.

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  A brief overview of religion in Alabama

- Lazenby, Marion E. *History of Methodism in Alabama and West Florida.* Published 1960.

  A solid study of Methodism, primarily in southern Alabama.

- Marshall, James W. *The Presbyterian Church in Alabama.* Edited by Robert Strong. Montgomery: Presbyterian Historical Society of Alabama, 1977.

  An overview of Presbyterians in Alabama.

- West, Anson. *A History of Methodism in Alabama.* Nashville: Publishing house of the Methodist Episcopal Church, South, 1893.

  An older survey of Methodism in the state.

Suggestions/Activities

- Music: Refer to "Alabama's Musical Heritage" in the Supplemental Resources section, and to the accompanying cassette tape, *Alabama Music Sampler*, for examples of Sacred Harp, gospel, and other religious music in Alabama.

Tuskegee University

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 1
Correlates to Graduation Exam Eligible Content Standard V, Objective 2

Quick Summary

Before the Civil War, Macon County, Alabama, was a flourishing community based upon cotton agriculture. The county seat of Tuskegee was a cultural and educational center with several schools. In the Reconstruction period, Lewis Adams, a leader in the black community, was approached by two white politicians who asked his help in securing the black vote for them in the next election. Adams agreed but only if the two would support establishing a college for African Americans in Tuskegee. The deal was struck, and the two men were elected to the legislature. George W. Campbell, a former slave owner, worked closely with Adams to bring the college to Tuskegee. In 1881, the legislature approved an act establishing the Tuskegee State Normal School to educate teachers. Adams and two other men were appointed commissioners, and with Campbell's help they recruited a young Virginia educator, Booker T. Washington, who came as principal to Tuskegee from Hampton Institute. Washington opened the school on July 4, 1881. Through the years the other schools once located in Tuskegee closed or moved to other localities, but the educational institution that became Tuskegee University continues to be a center of learning and service for east Alabama as well as the state of Alabama, the South, and the world.

Tuskegee University: Details

Dr. Booker T. Washington became a respected national educational leader, known around the world, especially after the publication in 1901 of his autobiography, *Up From Slavery*. Washington's leadership of Tuskegee brought him into conflict with black scholar W.E.B. DuBois over the philosophy of black education. In the latter part of the nineteenth century, the vast majority of Southern blacks were landless and deprived. Washington believed that the quickest way to improve their standard of living would be to train workers for specific skilled jobs and for which there was demand and instant employment. On the other hand DuBois emphasized "the talented tenth," black students who deserved the challenges of a traditional liberal arts education as well as the rewards such an intellectual experience would bring.

Under Washington's leadership Tuskegee not only stressed the preparation of teachers and the development of trade education, but the school began an extensive outreach program designed to educate black farmers on the principles of scientific agriculture. These programs and continuing education presentations were designed to improve agriculture and farm income and were in place long before Tuskegee became part of the official federal land-grant program in 1899. Washington held conferences for farmers on the campus, where the latest agricultural methods were demonstrated. The farmers' wives would also attend class, learning ways to improve the quality of life for their families, and means to supplement the family's farm income.

To reach the most disadvantaged farmers, who were often intimidated by a college campus and not able to afford the trip to Tuskegee, Washington developed an outreach program sending his agricultural faculty into surrounding counties in a wagon that was equipped with all the latest in farm tools and equipment. Funded by New York philanthropist Morris K. Jesup, the wagon became known as the **"Jesup Agricultural Wagon."** In 1906 **Thomas Monroe Campbell** was appointed the first black demonstration agent, and under his direction the Jesup Wagon was simplified and its teaching capability enhanced. The program made outstanding contributions to improving agriculture in Alabama and was one reason why the income of the state's black farmers increased.

In 1896 President Washington recruited **Dr. George Washington Carver** to head Tuskegee's new Department of Agriculture, and the next year the Alabama legislature established and funded an experiment station and agricultural school as part of the Tuskegee facility. Dr. Carver became the first director. It was here and in his laboratory that Carver conducted his research and experiments on typical Southern plants, especially peanuts and sweet potatoes. As the years passed Carver became famous as a scientist and a symbol of black achievement. Carver's experiments are the subject of The George Washington Carver Museum on the Tuskegee campus.

In 1904 **Monroe Nathan Work** came to Tuskegee to teach and to establish the Department of Records and Research, which was to accumulate and analyze statistics and records of black Americans. As part of this research, Work produced the periodic *Lynching Reports* that included information on all lynchings, regardless of the race of the victim; eleven editions of *The Negro Yearbook*; and, in 1928, the important *Bibliography of the Negro in Africa and America*.

Tuskegee University: Selected Annotated Bibliography

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  A narrative with documents detailing Tuskegee's extension history.

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  One excellent chapter details the evolution of Tuskegee's programs.

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  An inspirational story of a young man who achieved greatness out of much adversity.

Alabama's 1901 Constitution

Dr. Harvey H. Jackson, Jacksonville State University

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 1
Correlates to Graduation Exam Eligible Content Standard V, Objective 2

Quick Summary

- After the Civil War a coalition of native Republicans, transplanted northerners, and freedmen took control of state government and wrote the Constitution of 1868.
- Native Democrats rallied their forces, and overthrew the Republican government. They then branded Alabama whites who supported the Republican party as "scalawags" and northern Republicans as "carpetbaggers."
- Native Democrats, known as "redeemers" and/or "Bourbons" wrote their own constitution, which was ratified in 1875. It kept taxes low, government services minimal, and power in the hands of the propertied classes.
- The Farmers' Alliance, through the Populist Party, threatened the hold that the Bourbons had on the state. Bourbons called for a new state constitution to solidify their position.
- Constitution of 1901 was drawn up to continue to keep taxes low and governmental services minimal. To guarantee that the propertied classes stayed in power the vote was taken away from many poor whites and African Americans.
- Constitution of 1901 was ratified in one of the most corrupt elections in Alabama history.
- Today the Constitution of 1901 is still Alabama's constitution. Having been amended more than 650 times (as of 1999), it is one of the longest constitutions in the western world.

Alabama's 1901 Constitution: Details

"Supremacy" and the Stolen Vote

(An article by Harvey H. Jackson III that originally appeared in the Mobile *Register*, December 11, 1994.)

"White Supremacy, Honest Elections and the New Constitution, One and Inseparable."

That was the slogan printed across envelopes sent out by the Alabama Democratic State Campaign Committee in the fall of 1901. Inside were letters urging the faithful to use their influence in the election scheduled for Nov. 11 of that year.

The time had come for Alabamians to vote on the constitution that 155 delegates, mostly Democrats, had written that summer. Now, the party wanted the constitution ratified, and it was doing everything in its power to see that it was done.

The constitution reflected the uncertainties of the time, and many Democrats believed that their survival as a party and a people depended on its approval. Since the Civil War, they had struggled against what must have seemed an almost endless string of enemies and obstacles. Now, victory was close. But so was defeat.

To understand who these Democrats were and why the constitution was so important to them, you have to go back to the years immediately following the Civil War. During Reconstruction, a coalition of Alabama Unionists and anti-secessionists, free blacks and some key Northern transplants united under the Republican banner. They overwhelmed their opposition, many of whom were disfranchised ex-Confederates, and took control of the state. Then they wrote, and in 1868 they ratified, a constitution that gave them the authority to govern Alabama as they wished.

But Republican rule was short-lived. Conflicting ambitions divided the party, and revitalized Democrats soon struck back. Branding native Alabama Republicans as "scalawags," condemning outsiders as "carpetbaggers" and issuing dire warnings about "black rule," Democrats offered themselves as true Southerners who would end corruption in Montgomery, put the debt-ridden state on sound financial footing and restore the white man to power.

When these promises did not sway voters, fraud, intimidation and violence did. By the mid-1870's, the Democrats were in power and Alabama was "redeemed."

The victors were the "Bourbons," men of property and status who felt they had suffered under Republican rule and who wanted to be sure that they would not suffer again.

Once in office, they did what the Republicans had done. In 1875, they confirmed their victory and secured their power with their own constitution.

Among their many goals was to keep Bourbon money in Bourbon pockets. They limited the state's taxing power, abolished boards and offices created by the Republicans (including the board of education), allowed the state debt to be settled in ways still not fully understood today, and prohibited state support for projects such as river improvement and railroad construction.

The Bourbon constitution of 1875 was a victory for prosperous rural and small-town Alabamians who did not want to pay taxes to improve the lives of those less fortunate than themselves and who did not want to finance commercial development that did not benefit them directly. In particular, it was a victory for planters and merchants who dominated the Black Belt economy and government and who expected to maintain that domination (along with their influence on the state level) by controlling the black vote in their region.

In the years that followed, it seemed that the constitution of 1875 had accomplished just what the Bourbon Democrats intended. Although these were not the best of times for the cotton

economy, politically powerful, propertied Alabamians generally fared well, and their hold on state government seemed secure.

But there was opposition. Some circles blamed the absence of industrial progress on the prohibition of state aid for transportation projects. Educators denounced the low tax ceilings that kept schools poor. Reformers decried the lack of government services for people.

Legislative watchdogs noted that the people's representatives devoted far more time to local and private bills than they did to matters that affected the state as a whole.

These critics, however, were no real threat to Bourbon control. The real threat came from another quarter.

While planters and merchants were doing well enough, times were not good for Alabama's small farmers. Postwar taxes, a nationwide financial panic in the 1870's, high interest rates and general decline in cotton prices drove many once-independent yeomen off their land and into sharecropping and tenant farming, where landless blacks were already.

Even those who held on to their farms struggled to survive, and when old solutions such as hard work and increased yield only drove prices lower, they began to look elsewhere for help.

What many found was the Farmers' Alliance.

Originating in Texas, the Alliance reached Alabama by the 1880's and was growing rapidly. At first, it focused on education and economic cooperation. It stayed out of politics, and its members seemed content to work within the Democratic Party to improve their lot.

But Bourbon planters and merchants were hardly sympathetic to Alliance ideas, such as farmers' cooperatives, that would reduce the power of the middle man in cotton commerce or to suggestions that the state should intervene on the farmer's behalf with debt relief. The Democratic Party might help the farmer, but the Bourbon Democrats who controlled the party would not.

So Alabama farmers sought and found a champion - Commissioner of Agriculture Reuben F. Kolb, who had gained fame and fortune developing the "Kolb Gem" watermelon.

Though of the planter class, Kolb emerged as a powerful spokesman for farmer interests. Like the farmers who rallied to him, Kolb hoped to work for reform within the Democratic Party. But as Bourbon opposition grew, so too did rumors of rebellion within the party.

What Bourbons heard, or at least thought they heard, was that white Alliancemen might join members from the Colored Alliance in a coalition that could dominate the party and state. Such an arrangement might encourage black voters in the Black Belt to defy planter authority and take control of county governments. Once in power, Alabama's new leaders would find it only natural to confirm their authority with a new constitution, a document the Bourbons feared would be anything but favorable to their interests.

Frightened at this prospect, Bourbons reminded potential defectors that the "only place for a white man was the Democratic Party," and raised the specter of "black rule" if a third party was formed. It seemed to work.

In 1890, Kolb sought the Democratic nomination for governor, but lost to the conservative candidate, Thomas G. Jones. Accepting defeat, Kolb and his followers campaigned loyally for the party's choice and the party's choice won easily.

But Alliance-endorsed candidates captured a majority of seats in the Alabama House, and emerged from the election as an influential minority in the Senate. Everyone knew that the contest for governor in 1892 would be critical for Bourbons and Alliancemen alike.

Though it was custom for a governor to be given his party's nomination for a second term, Kolb went against tradition and challenged Jones in 1892. But the Bourbons controlled the state

Democratic Executive Committee, which decided which delegates would be seated at the convention. To no one's surprise, the majority of the approved delegates were Jones supporters.

Kolb's outnumbered forces tried without success to get some reforms adopted, including a primary to nominate candidates. Frustrated, they left the convention and met as the "Jefferson Democrats."

The defectors naturally nominated Kolb, who excited his supporters (and terrified the Bourbons) with an acceptance speech that promised prison reform, advocated "better schools and better roads," and called for the election of legislators who "would secure a fair ballot and an honest count."

That last pledge was not well received among the Bourbons. With the white Democrats split, they knew that the black vote was the key to victory. They also knew that if black voters were allowed to cast their ballots without interference, Kolb and the "Jeffersonian Democrats" could well carry the day.

The stage was set for one of the most bitterly contested and corruptly decided elections in Alabama history.

In some counties, the black vote was free, and both parties campaigned for it. Things were different in the Black Belt. Realizing that victory for the "white man's party" depended on the black vote, Black Belt Democrats used fraud and intimidation to bring in huge majorities for Jones. The Black Belt delivered the Democrats a margin of more than 30,000 over the Jeffersonians. Statewide, Jones won by less than 12,000 votes. Fifteen Black Belt counties gave him the victory. With no constitutional or legislative means to challenge the election, Kolb had no choice but to accept defeat.

But the Bourbons wanted to be sure that Alliance supporters would not return to fight another day. The following year, conservatives passed an election law that complicated the voter registration process and increased the power of local election officials to determine who was qualified to cast a ballot. The provision that registration would take place only in May, one of the busiest months in the farmer's year, underscored just what the Bourbons intended. It was the beginning of a Bourbon campaign to take the ballot out of the hands of those who threatened Bourbon rule.

It worked. Throughout the state, voter rolls shrank as poor farmers, white and black, failed to register.

Not all Bourbons were comfortable with this. Black Belt planters wanted to keep black voters registered so they might have those votes to use as they wished. Any effort to disfranchise black voters threatened their power. They also feared that a decline in registered voters would lead to the reapportionment of the Legislature and that Black Belt influence would be reduced even further.

So it is not surprising that when Bourbons began talking of a new constitution that would disfranchise black voters and guarantee that no black-white coalition would defeat the Democrats, Black Belt leaders were less than enthusiastic. Outside the Black Belt, conservative Democrats had concluded that "honest elections" (elections they could win) were possible only if "corruptible voters" (those who might someday vote against them) were removed from the rolls.

They were not troubled by the fact that they seemed to be saying that the best way to keep the white man from stealing the black man's vote was to take the black man's vote away from him. Bourbon Democrats knew what they wanted to do, and intended to do it.

There were obstacles, however.

Black Belt leaders still had to be convinced that their political power would not diminish with black disfranchisement. They also had to be assured that their representation in the Legisla-

ture would not be reduced and that state government would not interfere with the way they handled local affairs.

Moreover, voter restrictions had to apply to whites as well as blacks or the constitution would violate the 15th Amendment, which prohibited denying the right to vote on the basis of race. This did not bother many Bourbons, who were as fearful of the white-farmer vote as they were of the black.

The problem was that any new constitution would have to be approved by the voters, and it was unlikely that poor whites would vote to give up their vote. Somehow, white farmers had to be convinced that these restrictions would not apply to them.

As the pressure for a new constitution mounted, deals were made and compromises struck. White Alliancemen were told their vote would be protected. Black Belt leaders were assured that their position was secure.

Meanwhile, Bourbons in other sections of the state, especially the rapidly developing industrial region around Jefferson County, rallied to the cause. In November of 1900, the Legislature overwhelmingly called for a statewide vote to put the issue to the people.

On April 23, 1901, Alabamians voted 70,305 to 45,505 in favor of a convention to write a new constitution, and they selected delegates to do the job. Opposition came mostly from the hill counties of the north and the wiregrass region of the southeast - Alliance strongholds where small farmers held sway.

The Black Belt turned out in force for the Bourbon cause. Blacks voted, or were voted, in numbers that even caught the seasoned observers by surprise. In Lowndes County, where black voters held a 5 to 1 advantage over whites, 3,226 votes were cast for the convention and only 338 against it. In Dallas, Green, Perry, Hale, Sumter, and Marengo counties, returns were much the same.

The convention met in May and went to work. Controlled by a coalition of Black Belt planters and industrial interests, it resolutely moved to guarantee suffrage to "the intelligent and the virtuous" voter and deny it to the rest. Residence restrictions, literacy requirements, the poll tax and property qualifications were written into the document, as were stipulations that potential voters had to be engaged in a lawful business and could not have been convicted of one of a long list of crimes, many of which (such as vagrancy) were frequently charged against blacks.

Poor whites who might have been disqualified were allowed to slip through if they or an ancestor had served in the military (the "grandfather clause") or, failing that, if they were of "good character" and understood "the duties of citizenship in a republican form of government" - qualifications that black Alabamians at the whim of white election officials had little hope of meeting.

African-Americans were well aware of what was being done. Booker T. Washington led a group that petitioned the delegates for "some humble share" in choosing who would govern them. But the matter had been decided.

Black disfranchisement took up much of the convention's time and was the subject of considerable debate, but it was not the only issue. Determined to preserve a status quo under which they had prospered, Bourbons refused to raise the tax ceiling to provide more funds for state and local governments and did not lift restrictions on state support for internal improvements. Counties could use local funds to build roads, bridges and public buildings, but limits placed on what they could borrow made such projects difficult to carry out.

Put simply, state and local governments would remain starved for revenue, and the service they provided, especially in education, would be underfunded for the foreseeable future.

Delegates also addressed what some observers called "the evils of local legislation." For some time, it had been recognized that the Legislature spent so much time on local bills that subjects of statewide interest were often neglected. The Mobile *Register* even went so far as to suggest that "it would be less expensive and far less dangerous to have each county of the state make the laws for its own government."

Since ratification of the constitution of 1875, the Legislature had enacted 20 times as many local as general laws. Because vote-swapping and backroom deals were the rule in passing local bills, some reformers considered this issue second in importance only to the question of suffrage.

But rather than grant the counties increased home rule, Bourbons kept local matters in the hands of the Legislature. It was a decision that would eventually lead to hundreds of amendments of the document they were writing and make Alabama's constitution the longest in America.

Once written, it had to be ratified. Under the banner of "White Supremacy, Honest Elections and the New Constitution," the Democrats rallied their forces. Opposition came from those who saw that, in time, suffrage restrictions would be applied to poor whites as well as to blacks. But opponents seemed to know that no matter how many votes their side received, the Black Belt would deliver more.

They were right.

The constitution was ratified 108,613 to 81,734 - a majority of 26,879. Outside the Black Belt, the constitution lost, but in the plantation counties, ratification got the votes to turn the tide.

In Dallas, Hale and Wilcox counties alone, 17,475 votes were cast for the constitution and only 508 against it - all the more remarkable because the total white-male voting population of these counties was 5,623.

The Bourbons stole the election and just about everyone knew it. But there was nothing the anti-ratificationists could do; no appeal they could make. The Bourbon Democrats had won, and in winning, they had created a system that would protect their power and prosperity.

As a leading historian recently noted, under this new government, "the rich, barring their own failure, would stay rich and the vast majority of poor Alabamians would stay poor," with little hope that a sympathetic state could help them in their plight.

The Bourbons had also written the most rigid constitution in Alabama's history. Before the convention gathered, one state newspaper urged the delegates to draft a document with "room to grow in." They did just the opposite. What the delegates produced was more like a code of laws than a constitution, and the effect was to prevent change rather than promote it. But that was what the Bourbons wanted.

And so the constitution of 1901 became Alabama's constitution.

It still is.

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- McMillan, Malcolm Cook. *Constitutional Development in Alabama, 1798-1901: A Study in Politics, the Negro, and Sectionalism.* Chapel Hill: University of North Carolina Press, 1955. Reprinted 1978.

  An older work but still one of the best.

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  The standard work on the agrarian movement in the state.

- Webb, Samuel L. *Two-Party Politics in the One-Party South: Alabama's Hill Country, 1874-1920.* Tuscaloosa: University of Alabama Press, 1998.

  Most recent study of the era of the Constitution of 1901. Shows that Populists were not people on the fringes of society as Hackney claimed, but that many members of the Farmers' Alliance were solid respectable citizens who were tired of Bourbon rule.

Progressive Era Alabama Congressional Leadership

Dr. Wayne Flynt, Auburn University

Correlates to *Alabama Course of Study: Social Studies* 10th Grade Content Standard 2
Correlates to Graduation Exam Eligible Content Standard V, Objective 2

Quick Summary

- Major Leaders:
  - Oscar W. Underwood, conservative member of U.S. House of Representatives and, after 1914, of the U.S. Senate.
  - John Bankhead, U.S. senator and leading architect of U.S. highway policy.
  - Henry D. Clayton, member of House of Representatives and expert on antitrust legislation.
  - Richmond Pearson Hobson, Spanish-American War hero, progressive member of the House of Representatives, and advocate of women's suffrage and prohibition.
  - Tom Heflin, member of the House of Representatives who sometimes acted as a firebrand on race and religion.
  - Stanley H. Dent Jr., chairman of the House Military Affairs Committee, which played a key role in America's military mobilization for World War I.
  - Edward B. Almon and John L. Burnett, members of the House of Representatives from north Alabama, who risked their House seats by opposing U.S. declaration of war on Germany in 1917.

Progressive Era Alabama Congressional Leadership: Details

- Significance of Alabama congressional delegation during the administrations of President Woodrow Wilson:

  - Because the seniority system in Congress favored states that tended to be dominated by one party and elected congressmen who served long terms, many Alabama Democratic congressmen played key roles during the presidential administration of Woodrow Wilson (1912-1920). Long out of power in Washington, Democrats swept to power in 1912, and Alabamians assumed chairmanships of several powerful committees and influential roles in the administration.

  - U.S. Senators Oscar W. Underwood and John H. Bankhead played key roles in federal highway construction and tariff legislation. Indeed, Underwood, while serving as majority leader in the House of Representatives and as chairman of the powerful Ways and Means Committee, was considered a serious presidential contender. He did run in the 1912 and 1924 Democratic primaries as a conservative, but lost both times. Underwood was a principled and respected conservative, who not only opposed labor unions, but also fought against women's suffrage, prohibition of alcoholic beverages, and the Ku Klux Klan.

  - Alabama's delegation in the House of Representatives was equally distinguished, playing key roles in numerous legislative initiatives. The delegation was led by Underwood until he resigned his post to run for the U.S. Senate in 1914.

    - Congressman Richmond Pearson Hobson of Greensboro furnished Underwood's opposition in the 1914 senate race. As progressive as Underwood was conservative, he favored both prohibition and women's suffrage. A Spanish-American War hero, who belatedly received a Congressional Medal of Honor in 1933, Hobson received the support of evangelical Christians who favored prohibition and women's suffrage (who, unfortunately for Hobson, could not vote in 1914. Although, when they gained the vote in 1920, they helped drive Underwood from office).

    - Representative Henry D. Clayton of Eufaula was a key Wilson advisor on antitrust issues and chairman of the powerful House Judiciary Committee.

    - Stanley H. Dent Jr. of Barbour County was chairman of the House Military Affairs Committee, which played a key role in America's military mobilization in the approach to and conduct of the First World War. However, two Alabama congressmen from the Tennessee Valley in north Alabama (Edward B. Almon and John L. Burnett) risked their political careers by voting against the U.S. declaration of war.

    - Congressman Tom Heflin of Lafayette was less well known for legislative initiatives than for petty demagoguery. In addition to shooting a black man on a Washington, D.C. streetcar, he also opposed women's suffrage and led opposition to a Catholic on the Democratic presidential ticket during the 1920s.

Progressive Era Alabama Congressional Leadership: Selected Bibliography

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Alabama Women and the Progressive Movement

Dr. Marlene Hunt Rikard, Samford University

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 3
Correlates to Graduation Exam Eligible Content Standard V, Objective 2

Quick Summary

- Through clubs and volunteer associations and as individuals, many Alabama women moved from the private sphere of the home into the public arena and contributed to what has become known as the "Progressive Movement" of the early twentieth century. These women were surrounded and constrained by the images of the southern belle and expectations for the lady. Literary clubs and church missionary societies were often the first step into organized group activities with specific goals and activities outside the home.

- During an era of rapid change, an increasingly industrialized and urbanized society suffered dislocation and social problems. Reformers, like Alabamians Pattie Ruffner Jacobs and Sue Berta Coleman, attempted to address and ameliorate these problems during the late nineteenth and early twentieth century. Recent historians have characterized the concerns and actions of women in the Progressive Movement as "social housekeeping"—an extension of the traditional home-based role as nurturer and caregiver to the public sphere. The activities of Alabama women generally fit into this model.

- Male progressives tended to focus on political reform, scientific management, regulation of industry and commerce, and applying business techniques to problems. Female progressives generally concentrated on social and humanitarian reforms, including child welfare, school reforms, temperance, health issues, neighborhood improvements, creation of juvenile courts, care for the disadvantaged, literacy programs, and the elimination of child labor. In the segregated society of early twentieth-century Alabama, black and white women worked on many of the same issues but in separate organizations.

- Important organizations included the Alabama Federation of Women's Clubs, the Alabama Federation of Colored Women's Clubs, the Alabama Woman's Christian Temperance Union, the Alabama Child Labor Committee, and the Alabama Equal Suffrage Association.

- A desire to gain more power and influence in Progressive reform issues led many Alabama women into the women's suffrage movement; however, the movement in Alabama, as well as the rest of the South, was complicated by the campaign to disfranchise black voters. Although Alabama rejected the 19th Amendment, Alabama's suffrage leader, Pattie Ruffner Jacobs, was instrumental in securing ratification nationally of the women's suffrage amendment.

- By 1920, female Progressive reformers could point to the passage of the 18th Amendment (prohibition) and the 19th Amendment (women's suffrage) as major accomplishments. Although Progressive reform in Alabama was modest overall, accomplishments included educational reforms, prison reform, and industrial reform schools for girls and boys.

Pattie Ruffner Jacobs and Sue Berta Coleman, Reformers: When studying Alabama women and Progressivism, we can examine the lives of leaders of major organizations and we can also look at lesser known women whose contributions were not as visible to the public but were vital to the overall accomplishments of the period. The lives of Pattie Ruffner Jacobs and Sue Berta Coleman contrast with each other but each woman left a legacy of reform. Jacobs came to state-wide prominence as the president of the Alabama Equal Suffrage Association and subsequently moved into national leadership positions. Coleman's contributions as a teacher and social worker were known primarily to African Americans living in the industrial area of western Jefferson County.

Born in West Virginia in 1875 to a well-respected family of educators and ministers, Pattie Ruffner grew up in a world that narrowly defined the proper sphere of women. Loving school, she relished her years at Ward's Seminary in Nashville, but her desire to obtain an education beyond the secondary level was denied her because of the economic circumstances of her family. The depression of the 1890s had reduced her family to "genteel poverty." When the marriage of her mother and father disintegrated, she and her mother moved to Birmingham and lived with a married sister. Pattie chafed under the situation. She desperately wanted to go to college and she resented her dependence upon the family of her older sister. As she watched the marriage of another sister fail, she questioned the entire institution and the subordinate and vulnerable position in which it placed women.

Pattie's teen-age experiences and observations fostered an independence of thought and action that rebelled against Southern society's constraints on women. Ironically, it was her marriage to a rising young Birmingham businessman, Solon Jacobs, that gave her the economic security to pursue her interest in a variety of reform causes in the Progressive era. In addition to caring for her two daughters, she became involved in campaigns to abolish child labor, the convict lease system, and prostitution. She was active in the Salvation Army and the Jefferson County Anti-Tuberculosis Association. But it was the lack of success in several attempts at civic improvements, particularly in regard to schools, that brought her into the suffrage movement for which she would become best known.

Concluding that women would not be effective in reform issues until they had the vote, Pattie became the primary organizer of both the Birmingham and Alabama Equal Suffrage Associations (AESA) and the long-time president of each. After a masterful but unsuccessful campaign in 1915 that would have allowed a state-wide referendum on women's suffrage in Alabama, she persuaded the AESA to endorse the federal suffrage amendment. In 1915 she moved to the national scene, accepting an office in the National Woman Suffrage Association, campaigning for the amendment across the United States, and speaking on behalf of the amendment before Congressional committees.

After the 19th Amendment was ratified in 1920, her political involvement continued. She became the first national secretary of the League of Women Voters, Alabama's first national Democratic Committee Woman, the first woman on the National Democratic Executive Committee, director of the Woman's Division of the National Recovery Administration, and Alabama's representative on the TVA board.

A contemporary of Jacobs, Sue Berta Rankin Coleman had a very different life experience but also used her talents to effect a number of reforms. Sue Berta was born in 1883 in Huntsville, Alabama. Although her father died when she was three, her mother not only supported the family working as a cook for a white family, but also managed to send Sue Berta to Fisk University, a private black college in Nashville.

After marriage, Sue Berta moved to Birmingham, gave birth to four children, and began teaching in a rural Jefferson County school. In 1914 she moved into a company school system sponsored and funded by the United States Steel subsidiary in Birmingham, the Tennessee Coal, Iron and Railroad Company (TCI). By then, she was the primary supporter of her family.

In an effort to stabilize the work force and to lessen the appeal of organized labor, TCI implemented a paternalistic program of welfare capitalism which included not only an award-winning company school system but also health programs and community activities organized by community or social workers for the miners and their families. In the segregated society of Alabama, the company appointed white and black community supervisors to work within the company towns. Sue Berta became the first black community supervisor in Muscoda, an ore-mining community outside of Bessemer.

Since the workers were being recruited from rural Alabama, Sue Berta thought of them as immigrants coming into a semi-urban setting. Because of this conclusion, she took a remarkable action. She borrowed money from a Bessemer bank, traveled to Chicago, and spent six weeks studying with Jane Addams, the renowned founder of settlement house work in the United States and one of the foremost Progressive reformers in the United States. Addams' pioneering social work ministered to the needs of European immigrants in Chicago's ethnic ghettoes.

Sue Berta returned to Muscoda and instigated innovative programs in nutrition, kindergarten work, mothers' clubs, baby clinics, sewing, and library facilities for the families of the black workers in the company town. She eased the transition for a rural people into an urban environment and improved their quality of life. When the Great Depression struck and the company laid her off, Sue Berta began directing a New Deal program in vocational training for young black women. Although the initial concentration was on "domestic" skills, most of the women later attended college and became teachers.

Pattie Ruffner Jacobs and Sue Berta Coleman never met each other, but each was a "Progressive reformer" who saw needs in her community and made a commitment of time, talent, and energy to bring about change.

- Rogers, William Warren, Robert David Ward, Leah Rawls Atkins, and Wayne Flynt. *Alabama: The History of a Deep South State.* Tuscaloosa: The University of Alabama Press, 1994.

  The chapter on "Women in Alabama from 1865 to 1920" provides a sweeping overview of the activities and contributions of Alabama women from the Civil War through the Progressive period.

- Scott, Ann Firor. *The Southern Lady from Pedestal to Politics, 1830-1930.* Chicago: University of Chicago Press, 1970.

  Although Scott's book is not focused on Alabama or just the Progressive period, it is one of the pioneering works on southern women and includes information on Alabama. Short and readable.

- Thomas, Mary Martha. *The New Woman in Alabama: Social Reforms and Suffrage, 1890-1920.* Tuscaloosa: The University of Alabama Press, 1992.

  Thomas' study provides a more detailed examination of women involved in reform activities in Alabama during the Progressive period as well as information on individual leaders in suffrage, child labor, temperance, etc. She includes chapters on the temperance movement, women's clubs for black and white women, and extended coverage of the drive for suffrage. Bibliography of primary and secondary material.

- Thomas, Mary Martha, ed. *Stepping Out of the Shadows: Alabama Women, 1819-1990.* Tuscaloosa: The University of Alabama Press, 1995.

  See, especially, Thomas, "White and Black Alabama Women during the Progressive Era, 1890-1920," pp. 75-95, and Adele Logan Alexander, "Adella Hunt Logan and the Tuskegee Woman's Club: Building a Foundation for Suffrage," pp. 96-113.

- Wheeler, Marjorie Spruill. *New Women of the New South: The Leaders of the Woman Suffrage Movement in the Southern States.* New York: Oxford University Press, 1993.

  Wheeler includes information on Alabama's suffrage leader, Pattie Ruffner Jacobs, and discussion of "the Negro problem" which complicated the southern suffrage movement.

Alabama and the Spanish-American War—1898

Dr. Leah Rawls Atkins, Auburn University (Retired)

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 4
Correlates to Graduation Exam Eligible Content Standard VI, Objective 1

- The Spanish-American War was one of the shortest wars fought by the United States, lasting only from April 25 to December 10, 1898. Alabama had three white regiments and one black battalion (composed of the Montgomery Capital City Guards and the Mobile Gilmer Rifles), but the state had a difficult time bringing its National Guard units and volunteers up to desired strength of numbers because too many men could not pass the physical exams of the War Department (they failed at the rate of 50 percent). The commissioning of the units was delayed and many Alabama troops never left the state.

- Alabama's troops gathered at Camp Clarke near Mobile where clothing, food, and medical care were inadequate. It was June 24 before Alabama troops were moved to Miami, where things were hardly better. The war was over before these troops could leave the United States.

- Alabama, however, did provide two of the war's most highly regarded heroes: Joseph Wheeler and Richmond Pearson Hobson.

    - "Fighting Joe" Wheeler was born in Augusta, Georgia, in 1836. A West Point graduate, Wheeler was a twenty-five-year-old cavalry lieutenant fighting Indians in the west when the Civil War began. He returned to the South and was offered a commission in the Confederate army. By May 1864, he was made senior cavalry general of the Confederate armies. At the end of the war he retired to his plantation in north Alabama and studied law. In 1881 he was elected to represent Alabama's 8th Congressional district. He was serving in Congress when the Spanish-American War began and immediately petitioned for an army commission. President McKinley made Wheeler a major general, and he was sent to Cuba and given command of the cavalry. As one historian has noted, Wheeler was "a potent symbol of national reunification." Wheeler distinguished himself in the battles of Santiago and El Caney. Suffering from a fever (the usual reason given for his lapse in memory), Wheeler yelled to his troops during a charge against the Spanish position at San Juan: "Now, at them, boys, and wipe those Yankees off the face of the earth!"

    - Richmond Pearson Hobson was born in Greensboro (Hale County), Alabama, on August 17, 1870. He was a graduate of the U.S. Naval Academy at Annapolis (1889) and of the French National School of Naval Design in Paris (1893). He left the U.S. Navy in 1903. During the Spanish-American War he led the *Merrimac* and a volunteer crew of eight in a daring attempt to sink the *Merrimac* in the channel of Santiago Harbor, thus preventing the Spanish navy from sailing. This daring feat was not completely successful, but it made Hobson a naval hero. He was awarded the Congressional Medal of Honor in 1933 for this heroic deed. Hobson represented Alabama in Congress from 1907 to 1915, when he retired from political office and left Alabama for California. He later moved to New York, where he died in 1937.

Smith-Lever Act

Dr. Dwayne Cox, Auburn University

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 1
Correlates to Graduation Exam Eligible Content Standard V, Objective 2

Quick Summary

- Created county farm agent system nationwide
- Based at land-grant colleges
- In Alabama, administered by Alabama Polytechnic Institute (later Auburn University)

Details

In 1914 the federal government passed the Smith-Lever Act, which created a network of county farm agents based in the nation's land-grant colleges. These individuals brought the benefits of the latest agricultural practices directly to America's farm families. In Alabama, the Alabama Polytechnic Institute (later Auburn University) administered the state's extension service. A separate black branch based at Tuskegee Institute reported to the white state director in Auburn. Later, county home demonstration agents were added to the extension service corps. Agricultural demands created by World War I strengthened the extension service. So did the appearance in 1920 of a state branch of the American Farm Bureau, a private organization devoted to cooperative purchasing, cooperative marketing, and promoting the political interests of agriculture.

Selected Bibliography

- Cox, Dwayne. "Alabama Farm Agents, 1914-1922." *Alabama Review* 47 (October 1994): 285-304.

William Crawford Gorgas and the Panama Canal

Dr. Sarah Woolfolk Wiggins, University of Alabama (Retired)

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 4
Correlates to Graduation Exam Eligible Content Standard VI, Objective 1

Quick Summary

- Born near Mobile in 1854. Educated at the University of the South, Sewanee, Tennessee, and at New York University, where he became an M.D. (Bellvue Hospital). Became a world-renowned expert on tropical diseases.

- Became a doctor in the United States army in 1880, and was stationed at many army posts across the country. While stationed in Brownsville, Texas, he contracted a mild case of yellow fever, and thereafter was immune to the disease.

- Chief sanitation officer in Havana, Cuba, during Spanish-American War and beyond (1898–1902) under Dr. Walter Reed, who discovered that mosquitoes carried yellow fever.

    - Launched program to battle yellow fever—drained breeding places, applied oil to surfaces of pools, and screened yellow fever patients; in three months yellow fever disappeared.

- Chief sanitation officer in Panama Canal Zone during building of Panama Canal, 1904-1914.

    - deLesseps Company unable to build canal earlier because workers died of yellow fever or malaria.
    - Epidemics were raging in 1904, but in less than a year the canal zone was free of disease, enabling the United States to complete the canal with a minimum loss of life.

- U.S. Surgeon General, 1915-1918.

- Died in 1920 in London of a stroke, en route to consult on diseases in South Africa.

William Crawford Gorgas and the Panama Canal: Details

Dr. Walter Reed discovered that the *Aedes* mosquito transmits the yellow fever virus. William Crawford Gorgas, serving in Havana, Cuba, under Reed during the Spanish-American War, made good use of Reed's discovery. He eradicated breeding places for mosquitoes and took measures to prevent mosquitoes from biting infected patients and transmitting the disease to healthy individuals. (Malaria is transmitted by the *Anopheles* mosquito, which is present in the same areas as the *Aedes* mosquito.) Gorgas realized that mosquitoes also bred indoors. Legs of hospital beds were placed in flat dishes filled with water to keep tropical crawling bugs from getting onto patients. Gorgas treated this standing water and placed screens around patients to keep the disease from spreading. (The Gorgas House in Tuscaloosa has some of these dishes with the legs of a pie safe standing in them.)

The deLesseps company failed to build a canal across Panama because of a high death rate among workers. The United States acquired the Panama Canal Zone in 1903 under President Theodore Roosevelt. Gorgas went to Panama in 1904 when epidemics were raging. Despite considerable opposition to his work, Gorgas cleared the area of disease in less than a year. His sanitation success made it possible for the U.S. to build the canal. He refused an offer in 1911 to become president of the University of Alabama because of his determination to see the canal project through to completion. He was the only U.S. official who remained on the canal project from beginning to end.

As U.S. Surgeon General during World War I, he was concerned about the sanitation of army camps and the health of U.S. soldiers. He refused lucrative private offers such as that from the Rockefeller Foundation. When the United States became involved in World War I, his attention turned to the care of the sick and wounded soldiers.

In the 1880s, while stationed at Brownsville, Texas, Gorgas met Marie Doughty, who was visiting her sister at the army base. She contracted a nearly fatal case of yellow fever, Gorgas contracted a mild case, and the two met while they recovered. They were married in 1885 and had one daughter.

Gorgas was known as a most compassionate, caring doctor. One patient remembered that it was worth having yellow fever just to be cared for by Gorgas. His personality made him extremely successful in persuading public officials to follow his sanitation instructions. When he retired in 1918, he accepted an offer from the Rockefeller Foundation to travel to South America to advise on the eradication of yellow fever. Thereafter he traveled to Europe on his way to South Africa to consult on diseases there. He died in London in 1920 en route to South Africa. After a huge funeral in St. Paul's Cathedral, he was buried in Arlington National Cemetery outside Washington, D.C.

William Crawford Gorgas and the Panama Canal: Selected Annotated Bibliography

- Gibson, John M. *Physician to the World: The Life of William C. Gorgas*. Durham, N.C.: Duke University Press, 1950; reprint ed., Tuscaloosa: University of Alabama Press, 1989.

  Biography of entire life. Primary focus is on career as sanitation officer in Panama.

- Gorgas, Marie D. and Burton J. Hendrick. *William Crawford Gorgas: His Life and Work*. Garden City, N.Y.: Doubleday, Page, and Co., 1924.

  Dated biography by his wife; focuses on his sanitation work in Panama.

- McCullough, David. *The Path Between the Seas: The Creation of the Panama Canal, 1870–1914*. New York: Simon & Schuster, 1977.

  Pages 405–458 provide best brief survey of the importance of Gorgas in saving lives and making possible completion of Panama Canal.

- Wiggins, Sarah Woolfolk. "Josiah Gorgas, A Victorian Father." *Civil War History* 32 (September 1986): 229–46.

  This article on William Crawford Gorgas's father, Josiah, also provides insight on the son.

Suggestions/Activities

- Visit Gorgas House on the University of Alabama campus.

Alabama and World War I

Dr. Norwood A. Kerr, Alabama Department of Archives and History

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 5
Correlates to Graduation Exam Eligible Content Standard VI, Objective 1

Quick Summary

- Alabamians supported U.S. entry into the war.

- Preparedness program stimulated economy, especially:
  - Birmingham steel
  - Mobile shipbuilding
  - Muscle Shoals, Wilson Dam, and the nitrate industry.

- Alabamians in the service:
  - 74,000 draftees from the state.
  - "Federalized" National Guard included 4th Ala. Inf. as part of famed "Rainbow Division."
  - 2,401 killed in action; 3,861 died of wounds/disease.

- Home front supported war effort:
  - Propaganda directed at the enemy "Huns."
  - Community programs directed by the Alabama Council of Defense.

- Black Alabamians supported the war effort as soldiers and on the home front.

Alabama and World War I: Details

Supporting President Woodrow Wilson's pledge to "make the world safe for democracy," the U.S. Congress declared war on Germany in April of 1917. Thus, America entered World War I nearly three years after the conflict had begun in Europe. Alabama unequivocally joined in the war effort. The state's young men entered service in the thousands. War-related community projects became important parts of the economic and social life on the home front for Alabamians, black and white.

Even before America entered the war, the President embarked on a "preparedness program" to marshal the resources of the nation for war should it come. Efforts to stimulate industrial production and augment the numbers of merchant and naval ships had a strong impact on the state: Birmingham was a leading iron and steel producer, Mobile was an important shipbuilding center, and as the war progressed nitrate factories were built in the Muscle Shoals area, followed by plans for Wilson Dam—in order to support the nitrate factories.

Alabama contributed 74,000 draftees to the American forces in World War I, in addition to providing whole units of the state's National Guard which were "federalized" soon after war was declared. Among those units was the Fourth Alabama Infantry Regiment which became part of the famed 42nd "Rainbow Division." Losses in France included 2,401 Alabamians killed in action; another 3,861 of the state's soldiers and sailors died from wounds or disease suffered in service.

Maintaining support on the home front in the face of such losses prompted extensive propaganda efforts on the part of governmental agencies. Posters lauding the virtues of those who supported the war at home and damning the atrocities of the German "Huns" abroad were everywhere apparent. The Alabama Council of Defense sponsored public programs to entertain and enlighten, and to sell the audiences on Liberty Bonds, Red Cross volunteerism, Victory Gardens, and a host of other war effort-related programs.

America's justification for entering the war on the side of the Allies to "make the world safe for democracy" had a special resonance to black Americans who had been for so long denied an effective political voice in the United States. The need for the country to enlist the entire American citizenry into the war effort met special problems in the southern states where the races were historically segregated. Special efforts to organize blacks in the home front in Alabama to contribute to the cause were undertaken. Like their white counterparts, black women's groups sewed clothing, canned food, and sold stamps to support the war effort. Black men not only served in the military, but filled industrial positions in the mines and mills, responding to new economic opportunities and, perhaps, to the unceasing patriotic appeals to defeat the Kaiser and his Huns.

Alabama and World War I: Selected Annotated Bibliography

- Amerine, William Henry. *Alabama's Own in France.* New York: Eaton & Gettinger, 1919.

  Immediate history of Alabama's 167th Infantry Regiment, part of the 42nd Rainbow Division, which gained enormous fame on the battlefields of France.

- Eaves, Richard Glen. "Pro-Allied Sentiment in Alabama, 1914-1917: A Study of Representative Newspapers." *Alabama Review* 25 (January 1972): 30-55.

  Article traces prominent Alabama newspapers' editorial opinions on Alabama's and America's role in the Great War in Europe prior to U.S. entry into the conflict.

- Smith, Daniel M. *The Great Departure: The United States and World War I, 1914-1920.* New York: J. Wiley, 1965.

  Account of America's home front and foreign policy during the World War I period.

Suggestions/Activities

- The Alabama Department of Archives and History's web site contains several classroom activities using primary sources from the Archives' collection at www.archives.state.al.us/teacher/ww1/index.html.

Alabama Voices from the Harlem Renaissance

Dr. Alma S. Freeman, Alabama State University (retired)

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 7
Correlates to Graduation Exam Eligible Content Standard VI, Objective 2

Quick Summary

- Claude McKay (1889-1948)
  - Poet and novelist
  - Student at Tuskegee Institute (University) for a short period
- William Christopher (W. C.) Handy, "Father of the Blues" (1873-1958)
  - Native of Florence, Alabama
  - Musician
  - Writer of blues lyrics
- George Wylie Henderson (1904- ?)
  - Native of Tuskegee/Macon County
  - Novelist
- Ralph Waldo Ellison (1914-1994)
  - Fiction writer, critic
  - Student at Tuskegee Institute (University) 1933-1936
  - Alabama setting in novel and short story
- Zora Neale Hurston (1891 or 1901-1960)
  - Native of Notasulga, Alabama (according to some sources)
  - Folklorist, fiction writer
  - Field expeditions collecting folklore in Alabama
- Langston Hughes (1902-1967)
  - Poet, fiction writer
  - Visits to Alabama
  - Poems about Alabama
- Margaret Walker (1915-1998)
  - Native of Birmingham, Alabama
  - Poet, novelist, biographer
  - Alabama setting in novel, *Jubilee*
- Ellen Tarry (1906-)
  - Native of Birmingham, Alabama
  - Writer of books for young people, autobiographer, journalist
  - Alabama significant in autobiography, *The Third Door*
- John Henrik Clarke (1915-1998)
  - Native of Union Springs, Alabama
  - Historian, fiction writer
- Albert Murray (1916-)
  - Native of Nokomis, Alabama (Mobile)
  - Novelist, critic
  - Fiction set in Mobile and Tuskegee, memoirs include Mobile and Tuskegee

Alabama Voices from the Harlem Renaissance: Details

Background

Sometimes called the New Negro Movement, the Harlem Renaissance had its origins in the Great Migration of African Americans from the rural South to the urban North from the turn of the twentieth century to mid-century. During this period scores of African Americans from the South settled in many Northern cities, but the Great Migration brought to Harlem in New York City the largest population of urban blacks anywhere in the world. Harlem became the cultural and literary capital of black America. Manhattan was the center for publishing, recording, and acting for white America during the Roaring Twenties—the Jazz Age. To be near the pulse of energy, vitality, and opportunity of the era, African American writers, painters, sculptors, actors, and musicians from the world over flocked to Harlem.

With the New Negro Movement came a revival of interest in African heritage and a renewed focus on Southern black cultural roots. The Harlem Renaissance was characterized by a tremendous outpouring of creativity by African American artists who used their art to explore their rich cultural heritage, to forge new black images and identities, and to create new modes of expression. This was the innovative era of writers like Jean Toomer, Zora Neale Hurston, Nella Larsen, and Langston Hughes; of painters and sculptors like William H. Johnson, Aaron Douglas, Richmond Barthe, and Meta Warrick Fuller; of musicians like W. C. Handy, Thomas Dorsey, Bessie Smith, Duke Ellington, and Louis Armstrong. The Harlem Renaissance is said to have ended with the stock market crash of 1929, but its impact extended well into the 1930s and 1940s and strongly influenced the form and direction of later African American creative expression.

Alabama Voices

Writers with connections to Alabama were mainstream participants in the creative activity of the Harlem Renaissance. **Claude McKay**, whose poem "If We Must Die" (1919) voiced the presence of a "New Negro" in America, attended Tuskegee Institute for a short time before enrolling in Kansas State College and then moving on to New York to pursue a literary career.

One native Alabama luminary of the Renaissance period was **William Christopher (W. C.) Handy**, the "Father of the Blues." Handy was born in 1873 in Florence, Alabama. He taught music for a brief period at Alabama A&M University in Huntsville. In 1917 he moved to New York City. During the early twentieth century, Handy was a main voice of the blues in America. He was a leader in cultivating the blues sound and promoting worldwide recognition for the music. Handy was a musician, but his blues lyrics were the work of a poet. In 1909 he wrote what many consider the first blues song in history, "The Memphis Blues," which he published in 1912. He was also one of the first composers to use the word "blues" in a song title and to include "blue notes" in a published composition. Handy found his "blues" in what he called "some old Negro song of the South" that was "a part of the memories" of his childhood and his race. His "Beale Street Blues" was named for what he called "the colored thoroughfare in Memphis" and was inspired by a "poor piano thumper" whom he heard playing one night in a "cheap cafe" on Beale Street. "The Memphis Blues" became a popular song throughout the country and inspired other songwriters to compose blues songs. It is said to have also inspired the "Fox Trot." "St. Louis Blues," Handy's most famous and best-selling composition, is one of the most widely recorded songs in the history of music.

Another Alabama native, **George Wylie Henderson**, is a lesser known voice of the Renaissance period. Henderson was born in Macon County, Alabama in 1904. He studied printing at Tuskegee Institute, and worked as a printer in New York City while completing his first novel, *Ollie Miss* (1934). *Ollie Miss*, apparently set in Macon County, presents a sensitive and compelling portrait of Ollie who emerges seemingly out of nowhere to live and work on a farm in a black community in rural Alabama. *Jule* continues with the story of Ollie's son, Jule, who grows up in a rural Alabama community which he ultimately leaves for a quite different environment in the glamour and glitter of Harlem. In his introduction to the 1989 University of Alabama Press reprint of *Jule*, J. Lee Greene says that in reclaiming "the Southern Black experience as a source for aesthetic inspiration and artistic direction, *Jule* looks backward to the Harlem Renaissance and forward to the novels of Ralph Ellison, James Baldwin, Ernest Gaines and Toni Morrison."

Ralph Ellison was born in Oklahoma City in 1914. He entered Tuskegee Institute in 1933 determined to study music and become a great musician. Instead, he was drawn into writing. Ellison left Tuskegee in 1936 for New York where he came under the influence of key literary artists from the Harlem Renaissance. In his essay collections *Shadow and Act* (1964) and *Going to the Territory* (1986), Ellison discusses the critical role of his Tuskegee years in his development as a writer. "Flying Home," a short story published in 1944, portrays a young man grappling with the lessons of flight and race at the only school that trained black pilots during the 1940s, Tuskegee Institute. Ellison's award-winning novel *Invisible Man* was published in 1952, six years after Henderson's *Jule*. An episode early in the novel draws a stark contrast between the middle-class environment of a nameless black college resembling Tuskegee Institute and the rural folk milieu surrounding it. Like Henderson's Jule, Ellison's hero leaves this community in the South and journeys north to Harlem. In their fiction, both Henderson and Ellison retrace their own journey, and that of many other African Americans, as they followed the Great Migration north.

Zora Neale Hurston, the most prolific black woman writer of the Harlem Renaissance, was drawn to Harlem during the early 1920s and quickly formed close associations with the most notable African American writers of the time. Although Eatonville, Florida, has usually been cited as her place of birth, some scholars have recently claimed that Hurston was actually born in Notasulga, Alabama, and her family moved to Eatonville during the first year or two of her life. Adding to the confusion, some sources list her date of birth as 1891; others say she was born in 1901. This confusion is characteristic of the enigma that surrounds Hurston, her life, and her personality. In any event, Alabama was one of the locations for her field studies in black folklore. Hurston was one of the first professionally trained black folklorists, and *Mules and Men* (1935) was the first book of black folklore collected by an African American and published by a major company for a general audience. This pioneering book was a product of Hurston's 1928–1930 field trip to the South and the West Indies. The author of several short stories, Hurston reached her peak as a fiction writer in the 1930s with the publication of her highly acclaimed African American folk novel, *Their Eyes Were Watching God* (1937).

Langston Hughes, the most famous writer of the Harlem Renaissance, was perhaps Zora Hurston's closest literary associate, that is, before a disagreement over a play they were writing together damaged their friendship. One of the most gifted writers of the twentieth century, Hughes led the way among African American poets in adapting traditional forms of poetry to the rhythms of blues and jazz music. He is also unequaled in his unique use of folk characters and speech to convey the vibrant essence of urban black culture. Over a span of some forty years, Hughes wrote about almost every aspect of the African American experience. He also wrote

about Alabama. During the summer of 1927 Hughes visited Tuskegee Institute with Zora Hurston and was asked to write an anthem for the school. He wrote "Alabama Earth (At Booker T. Washington's Grave)," which was first published in the Tuskegee *Messenger* in June of 1928. During a tour of black colleges in 1931, Hughes returned to Tuskegee Institute, and went to Kilby Prison to read his poetry to the Scottsboro Boys. He describes this visit in his autobiography, *I Wonder as I Wander* (1956). Hughes was particularly moved by the Scottsboro Case. He participated in fundraising for the defense of the youths, and he wrote several poems about the case: "Christ in Alabama" (1931), "Scottsboro" (1931), "The Town of Scottsboro" (1932), and *Scottsboro Limited* (1932)—a book containing four poems and a play. Hughes' other Alabama poems include "Ballad of Booker T." (1941), "From Selma" (1948), "Daybreak in Alabama" (1948), and "From Spain to Alabama" (1949). Still a prolific writer during his later years, Hughes responded to the bombing of a church in Alabama in "Birmingham Sunday (September 15, 1963)." His volume of poetry titled *The Panther and the Lash: Poems of Our Times* (1967) is dedicated, in poetry, "To Rosa Parks of Montgomery."

As a young poet, **Margaret Walker**, an Alabama native, received encouragement from Langston Hughes, and she acknowledges him as a major influence in her development as a writer. Walker was one of the most talented writers of the thirties who also, like Hughes, spoke with creative fervor to succeeding generations. Actually, Walker's later years have seen some of her most memorable creative output. Her signature poem, "For My People," was published in 1937, followed by "We Have Been Believers" in 1938. Her first collection of poems, completed for her master's thesis, was titled *For My People* and published in 1942. Following several years thereafter were *Prophets for a New Day* (1970), *October Journey* (1973), *For Farish Street Green* (1983), and *This is My Century: New and Collected Poems* (1988). Also in 1988, Walker published *Daemonic Genius*, a biography of the famed black novelist Richard Wright who was one of her closest literary associates in the 1930s while she studied and worked in Chicago. Though considered a native Mississippian, Walker was born in Birmingham, Alabama in 1915. After completing her studies in Chicago, she returned South to teach and retired from Jackson State University in Mississippi. *Jubilee* (1966), her fictional masterpiece, is a historical novel replete with the folklore, folkways, the folk sayings and beliefs of the rural black South. It tells the story of her great-grandmother who lives through slavery and the Civil War in Georgia and through Reconstruction and sharecropping in Greenville, Alabama.

Ellen Tarry, a little-known Alabama writer, was born in Birmingham, Alabama in 1906, nine years before Margaret Walker. Tarry's father had moved to Birmingham from Athens, Alabama, and her mother had moved there from LaFayette, Alabama. Tarry grew up in Birmingham, attended Alabama State Normal School (now Alabama State University) in Montgomery, taught in the Birmingham Public Schools, and then moved to New York to pursue her dream of becoming a writer. She arrived in New York only a few months before the Wall Street Crash of 1929. While in New York, she formed associations with many of the people who figured prominently in the Harlem Renaissance, most notably Claude McKay, James Weldon Johnson, Langston Hughes, and Countee Cullen. Tarry has written a number of books for young people, including a biography of James Weldon Johnson. Her autobiography, *The Third Door*, was published in 1955 and reprinted by the University of Alabama Press in 1992. In telling the story of her life, Tarry covers a broad range of experiences and events in African American cultural history from the turn of the century through the turbulent years of the Civil Rights Movement. She presents a view of Alabama during these years from the perspective of one who came of age in a middle-class black family, all of whom could "pass" for white.

Another Alabama writer who migrated north and came under the influences of the Harlem Renaissance was **John Henrik Clarke**. Clarke was born into a family of sharecroppers in Union Springs, Alabama in 1915. He grew up in Columbus, Georgia and moved to Harlem in 1933. In Harlem, he rediscovered African history and became involved in the reinterpretation of African American history and culture. His most popular short story, "The Boy Who Painted Christ Black" (1940), is one example of his creative efforts during this period. Clarke earned universal acclaim as a poet and fiction writer, as an editor, scholar, and teacher. A few months prior to his death in July 1998 a film about his life, "A Great and Mighty Walk," was released, and he was honored for his achievements in Alabama—in his hometown of Union Springs and in Montgomery.

Albert Murray, another writer influenced by the Harlem Renaissance, was born in Nokomis, Alabama, one year after Clarke. Like Clarke, Murray would eventually migrate north. Murray grew up in Magazine Point outside of Mobile and attended Tuskegee Institute where he first met Ralph Ellison, with whom he later formed a lasting friendship. Murray also taught at Tuskegee. Following a career in the Air Force, he settled in New York during the 1960s. Murray has completed three installments on a novel which he began in the mid 1940s. The trilogy follows the experiences of "Scooter" as he moves from childhood in Gasoline Point, Alabama (*Train Whistle Guitar,* 1974), to college at a school resembling Tuskegee Institute (*The Spyglass Tree,* 1991), and, after graduation, to an occupation as a bass player in a band (*The Seven League Boots*, 1996). In all of his fiction, Murray artfully fuses elements of the blues, jazz, and folklore to dramatize infrequently explored aspects of the African American experience. Murray is not only a highly acclaimed novelist; he is also a music, social, and literary critic. *South to a Very Old Place* (1971), a book of social commentary, is a memoir of Murray's return to the South. As he travels from New York and New Haven, he retraces his earlier journey from the South to the North. The book includes sections on Tuskegee and Mobile. In recent years, Murray has returned to Alabama for a number of recognitions and awards. Still a potent literary voice in America, Murray continues to write fiction and will soon publish a collection of letters between him and Ralph Ellison on literary craft and American identity.

- Andrews, William L., ed. *African American Literature: Voices in a Tradition.* Austin, Tex.: Holt, Rinehart and Winston, 1992.

  This is an anthology designed for use in secondary schools. It contains a section on the Harlem Renaissance including background information and selections from the writers of the period. Claude McKay, Langston Hughes, Zora Hurston, Ralph Ellison, Margaret Walker, and Albert Murray are included. The book is beautifully illustrated with wonderful paintings and photographs, many of them in color. Colorful artwork is interspersed throughout the text, and suggested learning activities and assignments follow each selection. Literary maps and timelines are a useful feature.

- Burns, Loretta S. "Voices and Visions from a Land Most Strange: Tuskegee's Literary Heritage." *Alabama English* Spring 1990: 25-34.

  Burns discusses the influence of Tuskegee, Macon County, and Tuskegee University on the literary works of several writers. She mentions George Wylie Henderson and Langston Hughes, and includes extensive discussion of Ralph Ellison and Albert Murray.

- Gates, Henry L. and Nellie Y. McKay, eds. *The Norton Anthology of African American Literature.* New York: W. W. Norton, 1997; and Patricia L. Hill, ed. *Call and Response: The Riverside Anthology of the African American Literary Tradition.* Boston: Houghton Mifflin, 1998.

  These two anthologies are excellent resources. They are perhaps as thorough and as comprehensive in their coverage of African American literature as an anthology can be. They are outstanding for the depth with which they present background discussions of literary periods and of the life, works, and contributions of the authors. *Call and Response* includes additional biographical and critical resources at the end of these discussions. Each text contains a section on the Harlem Renaissance and rather detailed biographies on McKay, Hughes, Hurston, Ellison, Walker, and Murray with references to their Alabama connections. Both mention W. C. Handy in sections on the blues and include the lyrics to some of his songs.

Alabama Voices from the Harlem Renaissance: Suggestions/Activities

- **Teaching activities:**
  - Students may be given an assignment to search the Internet for information on the Harlem Renaissance and the Alabama writers.
  - Students may write their own Alabama poems which can be read with blues and/or jazz as background music.
  - Students may compile a collection of folktales, sayings, and beliefs from their localities.
  - Students may write a research paper on an Alabama writer from the Harlem Renaissance; they may also compare one or more writers. The focus would be on illustrating Renaissance influences in the authors' thought and writing. They may research and write about Alabama artists and musicians from the Harlem Renaissance.
  - Students may plot the route of the Great Migration north on a map, showing particular cities in which African Americans from Alabama may have settled, depending on the most convenient transportation available.
  - Students may write a research paper on W. C. Handy and the music of the Harlem Renaissance. They may research the beginnings of gospel music during this period and trace its Alabama connections, if any.
  - Students may be given a reading list of texts by Alabama writers from the Renaissance. Readings may be required for reports, panel discussions, and dramatic performances.
  - Students may write and act out a dialogue between two Alabama writers from the Renaissance or between an Alabama writer and a musician, artist, or another writer from a different state. A good choice would be to write a dialogue between Hurston and Hughes illustrating their conflict over the play they were writing together, and perhaps differences and similarities in their theories of writing.
  - Students may assume the persona of a writer, write and perform monologues reflecting the writers thoughts about the trends of the period, the craft of writing, and literary innovations of the time.
- **Music:** Refer to "Alabama's Musical Heritage" in the Supplemental Resources section, and to the accompanying cassette tape, *Alabama Music Sampler*, tracks 16–18, for examples of Alabama blues, boogie woogie, and gospel music.
- **Field trips:**
  - W. C. Handy Museum and annual music festival in Florence
  - Tuskegee University

Zelda Sayre Fitzgerald and the Jazz Age

Dr. Marlene Hunt Rikard, Samford University

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 7
Correlates to Graduation Exam Eligible Content Standard VI, Objective 2

Quick Summary

- Zelda Sayre, an Alabama native who married F. Scott Fitzgerald, epitomized the Jazz Age and the "Flapper."

- Born in Montgomery in 1900, Zelda belonged to a conservative, upper middle-class, and Episcopalian family. Spoiled and adventuresome, she rebelled against the conservatism of her family and the traditional southern society of Montgomery. Tales and legends abound about her unconventional behavior as a child and teenager.

- World War I brought change to Montgomery and the presence of thousands of soldiers and airmen stationed at camps and airfields near the city. Among these was Lt. F. Scott Fitzgerald, an aspiring novelist. After a tumultuous courtship, Zelda and Scott married in New York City in 1920.

- As Scott gained fame as a writer, the extravagant antics of Scott and Zelda came to represent the Jazz Age and the Roaring Twenties to the American public. Zelda provided inspiration to Scott as the model for many of the women in his novels and short stories, but she struggled to find her own identity and an avenue for her own creativity.

- Under Scott's guidance, Zelda began to write short stories, often published under her husband's name or a joint by-line. When the Fitzgeralds joined the American expatriate group in Europe, she resumed ballet training, a girlhood passion, but it became an obsession.

- Tension grew in the marriage as Scott's drive to succeed led him into depression and bouts of drinking. In the late 1920s, Zelda began a pattern of mental collapse that would lead her in and out of hospitals and sanatoriums for the rest of her life. Diagnosed as schizophrenic, Zelda completed her only novel, *Save Me the Waltz*, while hospitalized in 1932. Scott appeared to resent her work, which was autobiographical in nature, feeling that he was the "professional" writer who had a right to draw upon their personal life for writing inspiration. Although not a critical success when published, the novel had a better reception when reissued in the late 1960s.

- After Scott's death in 1940, Zelda continued to suffer from episodes of mental illness and hospitalization followed by more tranquil periods when she lived with her mother in Montgomery. She died in a fire while hospitalized in North Carolina in 1948.

Zelda Fitzgerald and the Jazz Age: Details

Following World War I, the United States entered the Jazz Age and the Roaring Twenties, symbolized by the emancipated American woman—the flapper. Zelda Sayre Fitzgerald, the exuberant and rebellious Montgomery teenager who married the aspiring novelist F. Scott Fitzgerald, became America's image of the flapper and the glamorous life of the 1920s. The Twenties, however, were not as carefree, as prosperous, or as simple as the symbols would indicate; neither was the life of Zelda Fitzgerald. Known primarily as the beautiful and eccentric wife of a talented writer, Zelda's search for her own identity was tangled in the web of a disintegrating marriage and a downward spiral into mental illness.

Born in 1900 in Montgomery, Zelda—named for a gypsy queen in a novel read by her mother—was the youngest of five children. Her mother hailed from a distinguished Kentucky family and her father, who was an Alabama Supreme Court justice and served in both houses of the state legislature, was from an old Montgomery family with strong Confederate ties. A conservative, Episcopalian, upper middle-class family, they embodied the tradition and conservatism of the South and reflected the general mores of Montgomery at the turn of the century.

Later observers of the Fitzgeralds often credited Scott with the creation of Zelda's personality, but her antics and rebelliousness were legendary in staid Montgomery long before she met him. As she grew into a teen-age beauty with red-blond hair and blue-gray eyes, she bobbed her hair, shortened her hemlines, smoked, danced the wild new dances, and necked with her many beaus. Clad in a clinging one-piece, skin-colored bathing suit, she rode down Dexter Avenue with her legs dangling over the back of a rumble seat, waving to her "jelly beans" as she called the adoring young men. Zelda ventured far outside the bounds of behavior for a traditional belle.

When World War I began, Zelda was a senior at Sidney Lanier High School. The young aviators stationed at Taylor Field and the officers from Camp Sheridan vied for Zelda's attention at parties and country club dances. Shortly after graduation she met Lt. F. Scott Fitzgerald, an aspiring writer who was stationed at the army training camp. After a two-year tumultuous courtship, Zelda and Scott married in New York City on April 3, 1920. A year later their only child was born. As Scott became a rising star in the literary world with the publication of *This Side of Paradise* and *The Beautiful and the Damned* in the early 1920s, the flamboyant couple and their extravagant behavior epitomized the Jazz Age in a glamorous and public setting.

The inspiration for many of the women in Scott's novels and short stories, Zelda represented the flapper of the Roaring Twenties to the American public. The flapper—with her bobbed hair, rouged cheeks, and short skirts—symbolized the revolution in manners, morals, and values of the post-war era. Zelda's publicity and fame as the wife of Scott and freedom from the constraints of the conservative Southern milieu did not satisfy her. She struggled to find her own identity outside that of her husband. At various times in her life she threw herself into three creative avenues: writing, dancing, and painting—all areas where she had exhibited talent in her youth.

She first displayed her writing ability in her diary and letters. Scott appears to have used portions of her early personal writings in his first novels. In a mock review of *The Beautiful and the Damned* in 1922, Zelda, perhaps not totally in jest, wrote:

> It seems to me that on one page I recognized a portion of an old diary of mine which mysteriously disappeared shortly after my marriage, and also scraps of letters which, though considerably edited, sound to me vaguely familiar. In fact, Mr. Fitzgerald—I believe that is how he spells his name—seems to believe that plagiarism begins at home.

With her husband's guidance, Zelda began to write and publish essays and short stories that appeared under a joint byline or sometimes under her husband's name, probably because his name resulted in higher payment from the periodicals. Some have concluded that tension and an element of competition crept into the relationship as Zelda's proficiency as a writer grew. The occasional magazine articles and essays, generally with themes of youth, flappers, and the Jazz Age, continued over several years. In a 1922 article Zelda claimed that "flapperdom" was originally a "philosophy":

> The flapper awoke from her lethargy of subdebism, bobbed her hair, put on her choicest pair of earrings and a great deal of audacity and rouge and went into battle. She flirted because it was great fun to flirt and wore a one-piece bathing suit because she had a good figure, she covered her face with powder and paint because she didn't need it and she refused to be bored chiefly because she wasn't boring.

The public idealized the Fitzgeralds as a happy couple, but under constant public scrutiny and beset by personal problems, Zelda and Scott struggled with a disintegrating marriage. Scott's search for artistic greatness led him into depression and increasingly heavy drinking. During the 1920s and early 1930s the restless Fitzgeralds moved frequently, often joining the group of expatriate literary and artistic figures in Europe that included such famous figures as Ernest Hemingway. Zelda turned to a former interest, ballet, in a continuing search for an arena of personal accomplishment. But as with her writing, and later with painting, ballet became an unhealthy obsession.

By the spring of 1930 Zelda was in a state of physical and emotional exhaustion and suffered the first of numerous mental collapses. Diagnosed as schizophrenic, she would spend much of the rest of her life in hospitals and sanatoriums under the care of psychiatrists. Writing, and later painting, became part of her therapy; her doctors decided that dancing was too destructive. Nancy Milford, Zelda's biographer, said Zelda used her writing to understand her own condition. During periods of hospitalization, Zelda wrote several works of fiction, including "Miss Ella" and "A Couple of Nuts," well-received short stories. She completed her only novel, the autobiographical *Save Me the Waltz*, while in a Baltimore clinic after her second breakdown.

Zelda submitted *Save Me the Waltz* for publication without Scott's knowledge, and his reaction was initially one of fury. Although he eventually helped her with revisions, he felt that Zelda's use of autobiographical material had infringed upon his literary resources. He made it known to Zelda and her doctors that hers was the "lesser" talent and any future writing must be done on his terms. Increasingly using painting as her creative outlet, Zelda returned to nonfiction essays and one light drama for her subsequent writings. *Save Me the Waltz* received mixed reviews when published in 1932; it has, however, had a better reception since being reissued in the late 1960s and has earned Zelda a place in American literature other than just as the wife of a famous author. Some critics now characterize her novel as an important work about the search of the modern American woman for an independent and satisfying life outside of the subordinate and traditional domestic circle.

Following Scott's death in 1940, Zelda continued to suffer episodes of mental illness and hospitalization followed by more peaceful periods when she lived with her mother in Montgomery. In 1948 she died in a fire while hospitalized at Highland Hospital in Asheville, North Carolina.

- *Contemporary Authors.* Vol. 117 (1986) and Vol. 126 (1989). Detroit: Gale Research.

  A bio-bibliographical guide to writers. Provides a readable summary of Zelda's life with an emphasis on her writings and their relationship to her life. A short bibliography is included.

- Anderson, Nancy G. and Richard Anderson. "1984 Yearbook." *Dictionary of Literary Biography, Yearbook.* Edited by Jean W. Ross. Detroit: Gale Research, 1985: 262-280.

  Insightful and detailed essay on Zelda contains biographical information and analysis and critiques of her writing. A helpful bibliography lists biographies, books, and articles.

- Fitzgerald, Zelda. *Save Me the Waltz.* 1932; reissued, Carbondale: Southern Illinois University Press, 1967.

  Autobiographical novel. Features Alabama Beggs as its heroine. Growing up in a conservative and traditional family in a southern town modeled on Montgomery, Alabama married a young artist and moved into the glamorous social circles of New York, Paris, and the Riviera. Marriage and domestic life did not bring fulfillment. With her marriage beset with difficulties, Alabama, seeking her own identity, trained for a professional career in ballet only to have it cut short by an injury. At the end of the novel, Alabama reconciled with her husband and her dying father.

- Flynt, Wayne. *Montgomery: An Illustrated History.* Woodland Hills, Calif.: Windsor Publications, 1980.

  In chapter four, "Progressivism and Normalcy," Flynt features Zelda as one of the iconoclastic young women who epitomized the change taking place across the nation—even in staid, conservative Montgomery—in the Progressive era. The work gives colorful insight into her adolescent years in Montgomery up to the time of her marriage.

- Going, William T. "Two Alabama Writers: Zelda Sayre Fitzgerald and Sara Haardt Mencken." *The Alabama Review* 23 (January 1970): 3-29.

  Going compares and contrasts the lives and writings of the two Montgomery women who rebelled against the South's restraints and expectations for women of their era. Sara Haardt, an acquaintance but not close friend of Zelda's, married H. L. Mencken.

- Milford., Nancy. *Zelda: A Biography.* New York: Harper & Row, 1970.

  Milford's study is the standard book-length work on Zelda. Detailed and interesting, it is based largely on interviews and the correspondence of Zelda and Scott. Illustrations include photographs of the teen-aged Zelda and a variety of pictures of Scott, Zelda, and daughter Scottie.

The 20th Century Ku Klux Klan in Alabama

Dr. Glenn Feldman, University of Alabama at Birmingham

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 8
Correlates to Graduation Exam Eligible Content Standard VI, Objective 2

Quick Summary

1915 "Second Klan" born atop Stone Mountain, Georgia, on Thanksgiving night after a nearby showing of D. W. Griffith's "Birth of a Nation—a silent-picture romanticization of the Reconstruction Klan.

1915-1920 Revised KKK grows slowly under the leadership of Harpersville, Alabama, native and former Methodist minister, the Rev. William Joseph Simmons.

1921-1925 KKK experiences phenomenal growth as a national political, social, fraternal, and terrorist organization after utilizing publicity from a New York *World* exposé-series, congressional investigations, and state-of-the-art marketing techniques of E. Y. Clarke and Elizabeth Tyler. **Membership peaks around 1924** at 4–6 million nationally, and 115,000 in Alabama.

1926 Under leadership of James W. Esdale and Horace Wilkinson, Klan plays pivotal role in electing members to the Alabama governorship, the U.S. Senate, and the attorney general's office in state elections.

1927 Feud between Klan political machine and the temporarily unseated Big Mule/Black Belt alliance reaches climax as Montgomery *Advertiser* editor Grover C. Hall wins Pulitzer Prize for editorial attacks on the KKK, and former Klansman and attorney general Charlie McCall wins historic flogging verdicts against seven Blount County Knights.

1928-1929 Klan plays leading role in 1928 Hoovercrat "bolt" from Democratic party against Catholic presidential candidate Al Smith of New York. Smith narrowly wins in Alabama, thanks to intense efforts of planter-industrialist coalition, but U.S. Senator J. Thomas Heflin and gubernatorial hopeful Hugh Locke are both expelled from the Alabama state Democratic party for parts played in the Klan-led revolt. The 1929 expulsion **marks the decline of the second KKK**.

1930-1955 Smaller, more militant, KKK survives in Alabama through Great Depression and war years. Liberals, trade unionists, Jews, Communists, and blacks are terrorized throughout the 1930s, especially for any attempts at biracial cooperation. Forties and early Fifties dominated by Klan concerns with increasing black attempts to vote and with Twenties-like enforcement of morality.

20th Century Ku Klux Klan in Alabama: Details

The "second Klan" was born atop Stone Mountain, Georgia, on Thanksgiving Night, 1915, called back into existence after a dormancy of four decades by Alabamian William Joseph Simmons. A native of Harpersville, Simmons held many civic memberships, but had failed at medical school and the Methodist ministry. He envisioned his empire to be a patriotic, fraternal organization, along much the same lines as other fraternal groups, but limited membership to white Protestant males. The order grew slowly, despite the super-patriotism surrounding World War I, but in 1921 a New York *World* exposé and U.S. congressional hearings combined to have the unforeseen effect of catapulting the order into the national spotlight. Simmons hired publicists E. Y. Clarke and Elizabeth Tyler, who utilized the latest marketing techniques to garner thousands of new memberships at $10 a head. Texas dentist, Dr. Hiram Wesley Evans, also an Alabama native, displaced Simmons as head of the Klan in 1923 and growth continued at a phenomenal rate until the order claimed between four and six million members nationwide. Alabama peaked at about 115,000 members during the mid-1920s, but Chicago was home to 50,000 Klansmen, Indiana was practically controlled by Klan politicians, and the order pushed through an historic public education law in Oregon.

In Alabama, the new order quickly and effectively involved itself in state politics under the guiding hand of tempestuous grand dragon James W. Esdale and political boss Horace C. Wilkinson. After an initially positive reception by the state's Big Mule/Black Belt coalition, largely due to lingering affection and nostalgia for the Reconstruction Klan, the new Klan engaged the oligarchy in a dramatic struggle for political control of the state. U.S. senator Oscar W. Underwood ran for president in 1924 and, at the Democratic convention in New York, proposed that the national party adopt an anti-Klan plank in its official platform. The measure precipitated a wild brawl between convention delegates in Madison Square Garden and failed to pass by only a single vote. All twenty-four of Alabama's delegates, though, voted to condemn the Klan. In 1926 the Klan played the leading role in electing many Klan members to public positions, most namely Bibb Graves to the Alabama governorship and Hugo Black to the U.S. Senate.

After the 1926 elections the Big Mule/Black Belt oligarchy waged a vigorous war on epidemic Klan violence. This violence, which the oligarchy had closed its eyes to since at least 1921, was carried out by the Klan against blacks, Catholics, Jews, and moral non-conformists. Newspaper mogul Victor Hanson orchestrated the press campaign, but it was led by Montgomery *Advertiser* editor Grover C. Hall, who won a Pulitzer Prize for his editorials. State attorney general Charlie McCall, a Klansman elected in 1926, resigned from the KKK and launched a dramatic legal campaign against the order that netted historic convictions in a 1927 Blount County flogging. But the Klan eventually prevailed in Alabama's courtrooms, thanks to the legal talents of Horace Wilkinson and tolerance of the Klan and its violence by many public officials and plain folk.

Alabama's Klan played a leading role in the 1928 "bolt" against national Democratic presidential candidate Al Smith, and nearly swung the state's vote to Republican Herbert Hoover. Afterwards, loyalist Democrats gained revenge on the shrinking Klan by expelling Senator J. Thomas Heflin and Hugh A. Locke from the party and defeating their respective runs for U.S. Senate and the governorship. During the 1930s a much smaller Klan terrorized blacks, unionists, liberals, and the few communists it could find. During the 1940s black voting rights increasingly occupied the Klan along with morality enforcement.

- Chalmers, David M. *Hooded Americanism: The History of the Ku Klux Klan*. New York: Doubleday, 1965. Reprints/other editions: 1968, 1976, 1981, and 1987 by various publishers.

  A comprehensive work that covers the Klan in all fifty states. Highly revisionist because it demonstrates that the "second Klan" flourished in urban as well as rural areas and also in regions outside of the South. Extremely useful, almost encyclopedic in its coverage.

- Feldman, Glenn. "The Ku Klux Klan in Alabama, 1915-1954." Ph.D. dissertation, Auburn University, 1996.

  Forthcoming soon as a book, examines the Klan's origins, activities, and characteristics in Alabama from its rebirth in 1915 to the *Brown v. Board of Education* decision in 1954.

- Forster, Arnold and Benjamin R. Epstein. *Report on the Ku Klux Klan*. Ann Arbor, Mich.: University Microfilms International, 1979.

  Useful overviews of the Klan during Reconstruction, the 1920s, and the 1950s and 1960s.

- Jackson, Kenneth T. *The Ku Klux Klan in the City, 1915-1930*. New York: Oxford University Press, 1967.

  Like Chalmers's work, demonstrates that the myth of the 1920s Klan as Southern, rural, violent, and racist was flawed in some ways. Shows Klan strength in urban areas, North and South, and documents the order's political and civic activities, and its violence and nativism.

- Klanwatch: A Project of the Southern Poverty Law Center. *The Ku Klux Klan: A History of Racism and Violence*. Montgomery: Southern Poverty Law Center, 1988.

  Useful, journalistic coverage of the KKK in its different manifestations through the 1980s.

- Sims, Patsy. *The Klan*. New York: Stein and Day, 1978.

  Journalistic, insightful account of Klan activity.

- Snell, William R. "Fiery Crosses in the Roaring Twenties: Activities of the Revised Klan in Alabama, 1915-1930." *Alabama Review* 23 (October 1970): 256-76.

  Scrupulous and detailed coverage of Klan activities in Alabama during the 1920s.

- _____. "Masked Men in the Magic City: The Activities of the Revised Klan in Birmingham, Alabama, 1915-1940." *Alabama Historical Quarterly* 34 (Fall and Winter, 1972): 206-27.

  Scrupulous and detailed coverage of Klan activities in Birmingham area during the 1920s.

1. Racism and the bitter memory of Reconstruction figured prominently in the 1920s Klan movement in Alabama:

I am a very old lady, lived over my three score years; born and reared in the Deep South. I am an admirer of the Ku-Klux Klan because my Father was one of the great many who cleansed our public offices of Negroes, carpetbaggers, and scalawags. I can very well remember the Reconstruction Days when the White people of the South were oppressed and mistreated by this ungodly corruptible group. And it was this same group who hated the Ku Klux Klan of that time. . . . I have watched the Ku-Klux Klan in its ups and downs; I have also watched those who so bitterly hate this great organization; have found the haters alwayes had something in mind they wanted to keep covered up, but they know each time when the Klan rises their evils will be uncovered. . . . I can remember my Father saying the Ku-Klux Klan will never die. "It was here yesterday, today, and forever." And I firmly believe God has a working hand through this great organization, for if it wasn't for the Ku-Klux Klan in the Reconstruction Days, America would long have been a mongrelized nation. So today God sees the need of a Ku-Klux Klan as never before a nation as full of corruptible filth as America has. . . . Instead of carpetbaggers and scalawags of years past, America has become infiltrated with worse. . . . [I]n the last thirty years Communism began to grow in America. It has set up fronts such as the N.A.A.C.P and other Jewish controlled organizations as peddlers to create hate and brainwash the minds of the American people [to]. . . just about destroy our Christian faith, our freedom of rights, and the American Way of Life. . . . [W]hen you find a hater of the Ku-Klux Klan check his record; watch him; he is full of corruption; he has something in store for himself and not for others. . . America needs cleaning. The evil ones are in power, as it was in the carpetbagger and scalawag days. Your Father and mine had the guts to clean America. Where are your guts?. . . The Ku-Klux Klan will never die and my prayer is this: O God, bless the Klansman that he may fight to keep America free from ungodly things forever more, and their race as pure as the Lily of the Valley. . . . God bless the Klansman, his home, his family, and his country. Above all, God, bless those who hate the Klan, for they know not what they are doing with their brainwashed minds, Amen.

THE OLD LADY OF THE SOUTH

P.O. Box 2
Prattville, Alabama

Source: Boone Aiken Collection. Original in private hands; copy in possession of Glenn Feldman.

2. An example of the anti-Catholic sentiment that was so much a part of the KKK's allure in Alabama during the 1920s:

The Pope's Last Call

By Elsie Thornton

The Pope called the Devil up on the telephone one day,
The girl at central listened to all they had to say. . . .
The Devil said "Hello!" to the Pope, and Pope said "how are you"?
I'm running here a hell on earth, so tell me what to do."
"What can I do"? the Devil said, "My dear old Popish Pal,
If there's a thing I can do to help you, I surely will."
The Pope said "Now listen and I will try to tell,
The way that I am running here on earth a modern hell.
I've planned for this for many years, and I've started out to kill
All who refuse to bow, in submission to my will.
My army went through Spain, shooting women and children down
We tore up all their Bibles and killed all the Protestants we found.
My dupes sneaked through their cities, killing both old and young,
And those who escaped the sword, were taken out and hung.
I started out for the U.S.A. with the aid of the poison cup,
The Ku Klux darn them, stopped us, and wouldn't take a sup.
My K.C.'s are devils. Why, you should see them fight;
They go sneaking through the land, and kill hundreds in a night.
I knew what you would tell, till a year or so ago,
When the Ku Klux Klan warned me to go more slow.
They say, Mr. Pope, we don't want to make you sore,
So be sure to tell your K. of C.'s not to bother our schools any more. . . .
Now that's why I called you, Satan, for I want advice from you,
I know that you would tell me just what I ought to do."
"My dear Old Father Pope, there's not much to tell,
For the Ku Klux will make it hotter than I can for you in hell.
I've been a mean old devil, but not half as mean as you.
And the minute that you get here, I will give my job to you.
I'll be ready for your coming, and I'll keep the fires all bright,
And I'll have your room all ready when the Klan begins to fight.
For the boys in white will get you, I have nothing more to tell;
Hang up the phone and get your hat and meet me here in hell."

Source: Alabama KKK Newsletter, June 1926. p. 4. Box 16, Folder 11: Association Records, Ku Klux Klan, Alabama Department of Archives and History, Montgomery.

20th Century Klan: Suggestions/Activities

- Field trip to the Birmingham Civil Rights Institute
- Field trip to the Montgomery–Southern Poverty Law Center Civil Rights Memorial
- Interview relatives or friends about family stories of the Ku Klux Klan.
- Write a sample editorial on the Klan situation in the 1920s. Address politics, violence, or any other aspect dealing with the Klan.
- Debate the nature of the 1920s Klan. Was it urban or rural? patriotic or violent? racist or civic-minded? characteristic of its times or not? good or bad?

The Great Migration: African-American Migration to Northern Cities

Dr. Carl Marbury and Pia N. Scott, Alabama Black History Project, Alabama State University

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 8
Correlates to Graduation Exam Eligible Content Standard VI, Objective 2

Quick Summary

- In large numbers African-Americans began leaving the South around 1910, moving to the North. This came to be known as the Great Migration.
- African-Americans abandoned the South for economic, political, and social reasons.
- Three of the "push" factors out of the South were:
  - The boll weevil insects' effect on cotton farming
  - Re-Emergence of the Ku Klux Klan
  - Discrimination and prejudice
- Five of the "pull" factors to the North were:
  - Industrialization and World War I
  - Newspapers
  - Relatives' reports
  - "Freer" racial climate
  - Voting rights
- Alabama reacted by:
  - imposing migration fees
  - implementing economic development and retention

The Great Migration: Details

The Great Migration began about 1910 and only began to slow and reverse itself in the 1970s and 1980s. Some historians have described this demographic phenomenon as the shifting of the Black Belt from the South to the North. In large numbers, African-Americans abandoned the South for economic, political, and social reasons. The North represented to the South's blacks a *promised land*. In the promised land, there were economic opportunities, enfranchisement, and a freer racial climate in contrast to the South, which they knew all too well.

Both "push" and "pull" factors caused more than a half-million African-Americans to relocate to the North. The "push" factors are associated with the conditions of the South, and the "pull" factors are associated with the conditions of the North. In the decade 1910-1920 the economy of the South plummeted because of an insect from Mexico known as the boll weevil. The boll weevil entered the United States through Texas and migrated east, destroying cotton crops throughout the South. The damage caused by the boll weevil has been memorialized in Enterprise, Alabama, by a statue monument as a reminder of a quest to find economic opportunities in place of cotton production. The boll weevil's destruction had devastating financial ramifications which adversely affected African-Americans, whose primary occupations were sharecropping and tenant farming. Many of these sharecroppers and tenant farmers now sought economic stability that was in the North.

A second push factor was the resurgence of the Ku Klux Klan in the South. The reconstruction KKK, first established by Gen. Nathan Bedford Forrest as primarily a social organization for Confederate veterans, had dissolved by the turn of the nineteenth century. In 1915, William Simmons revamped the KKK, not as a social organization but as a group that terrorized blacks, Jews, Catholics, immigrants and so-called "infidels." Although during the first decade of the twentieth century the number of lynchings in America decreased, the brutality of the lynchings increased. This led to pushing African-Americans to the North in search of a safer and freer racial climate.

A third push factor was discrimination and prejudice, which pushed blacks to the North. Segregation had so divided society that the South was unequal and unjust. Suffrage rights were denied African-Americans by the implementation of unconstitutional policies, such as literacy tests and poll taxes. Judicial cases were not always decided fairly, and in many cases arbitrary "justice" was the order of the day.

There were also factors that pulled African-Americans to the North. Industrialization and World War I contributed significantly to the pulling forces. The demands of war required factories to develop and produce needed materials for Europe and eventually the United States. America had closed its doors to European immigrants during the war, diminishing the North's labor force. The war industries looked to the South to replenish its work force. Agents were sent to the South to recruit workers and because of the failing rural economies, many people (black and white) were attracted to the urban North. These agents paid the relocation expenses of the migrants and offered them improved earning potential. The agents were so successful that the South developed policies that required them to purchase recruitment licenses, which ranged in price from $500 to $2000. The cost associated with the licenses were insignificant to Northern industries when compared to the return on their investments.

A second pull factor was the media. Newspapers such as the Chicago *Defender*, the Pittsburgh *Courier* and the NAACP's *Crisis* magazine published editorials that encouraged blacks to abandon the South for greater economic prosperity, and political and social freedom in the North.

This was an effective campaign coupled with the letters written by newly relocated Northern African-Americans to their Southern relatives. Both the media and African-Americans sent messages that the North was a more conducive environment for "real democracy" than was the South.

The fourth and fifth factors were a freer racial climate and enfranchisement. Segregation was not as prevalent in the North as in the South. Jobs were plentiful. The KKK was less powerful in the North than in the South, even though it had a strong presence in states like Indiana and Illinois. Blacks were allowed to exercise their right to vote without unconstitutional restrictions. For example, Oscar DePriest, who migrated from Alabama, was elected to the U.S. Congress three times as a Representative from Chicago due to the black vote. He had also been elected to the county commission and the city council during the first decade of the Great Migration. This was a clear indication that Blacks achieved political power and experienced a freer racial climate in the North.

The white reaction to the Great Migration was diverse. Many Southern officials and businessmen were resentful and could not understand why large numbers of blacks fled the region that was their home for over two hundred years. To prevent migration, these officials placed financial burdens upon emigrating African-Americans. Other whites felt that forcing blacks to remain in the South was not an option. An editorial appeared in Birmingham's *Weekly Voice*, which read:

> If the Negro feels that he can better himself in the steps he is taking, why should we not grasp him by the hands and bid him Godspeed instead of prognosticating an ill will toward him.

Still others believed that the conditions of the South should be improved to prevent the migration of blacks from the region. Thomas Kilby, an Alabama governor, attempted to gain some clarity regarding this mass movement. Governor Kilby enlisted Thomas Monroe Campbell as an extension agent to report on the conditions of Alabama's emigrants in the Midwest. From Campbell's report, Kilby established a network program between Auburn University and Tuskegee University and sought Booker T. Washington's advice and leadership to develop a program that would improve the conditions in Alabama for its black citizens.

In summary, blacks fled the South for the North in order to find "authentic" freedom. African-Americans from the Piedmont and coastal plains migrated to the Mid-Atlantic states, whereas those from the Deep South moved to the Midwest. African-Americans from the Southwest tended to move to the West. More than half-a-million blacks left behind unfavorable economic, political, and social conditions of the South to go north and west, where they found these same conditions more in their favor. World War I, blatant racism, and the transition from agriculture to industry, led blacks to abandon the South in the early twentieth century. The Great Depression of the 1930s slowed the trend, but during the 1940s, 1950s, and 1960s migration again intensified, and for many of the same reasons that led to the beginning of the Great Migration.

The Great Migration: Selected Annotated Bibliography

- Adero, Malaika, ed. *Up South: Stories, Studies and Letters of African American Migrations.* New York: The New Press, 1993.

  This compilation of primary sources reveals the human side of African-American migration history.

- Andrews, W. T. "The Causes of Black Migration from the South." *The Journal of Negro History* 63 (Fall 1978).

  Andrews provides an insightful analysis of African-American migration.

- Coles, Robert. *The South Goes North.* Boston: Little, Brown and Co., 1971.

  This narrative history is an excellent source because it involves the reader, making migration history tangible. Coles notes that the conditions of the South encouraged not only African-Americans to flee, but poor whites also.

- Ernst, Robert T. and Lawrence Hugg, eds. *Black America: Geographic Perspectives.* Garden City, N.Y.: Anchor Press, 1976.

  This is an excellent resource for understanding the geographic patterns of African-American migration and the resulting change in the demography of the United States.

- Franklin, John Hope. *From Slavery to Freedom.* 7th ed. New York: McGraw-Hill, Inc., 1994.

  A must-have general source of the African-American experience, including migration.

- Jones, Marcus E. *Black Migration in the United States with Emphasis on Selected Central Cities.* Saratoga, Calif.: Century Twenty One Publishing, 1980.

  Jones comprehensively addresses the ramifications of the African-American migration.

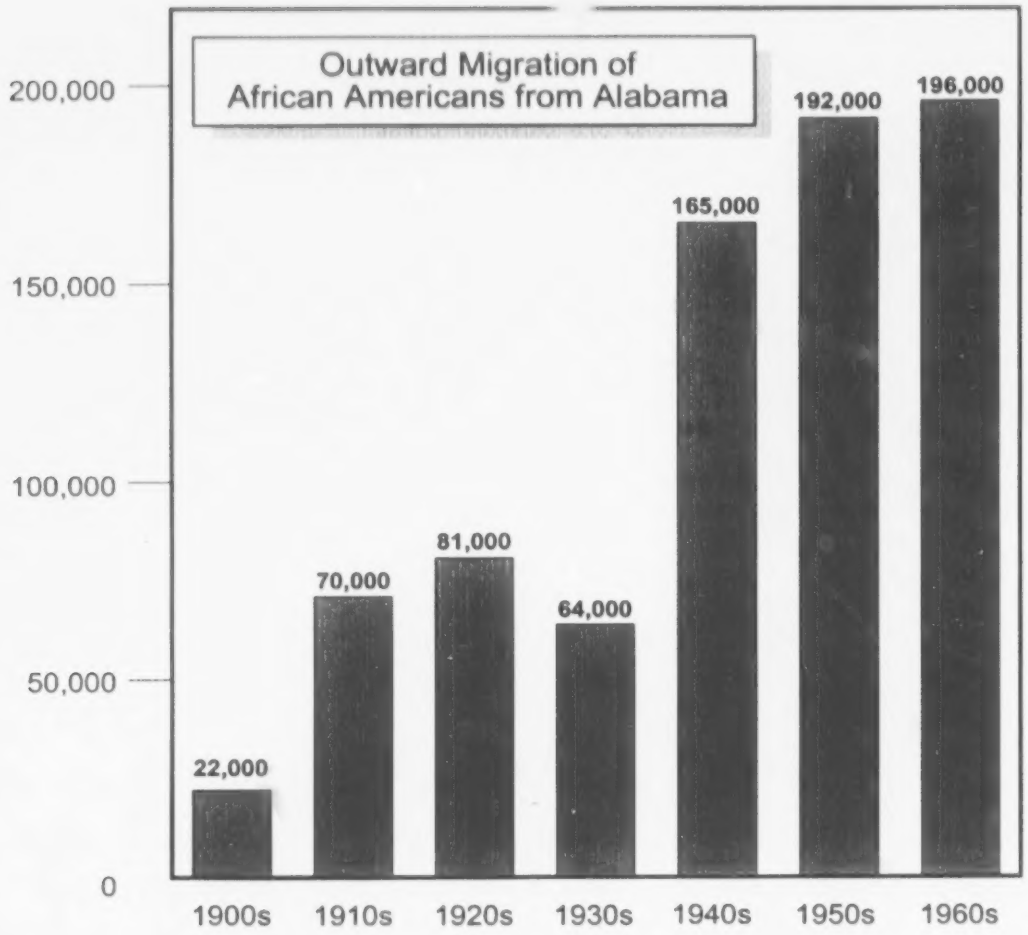
- Rogers, William Warren, Robert David Ward, Leah Rawls Atkins, and Wayne Flynt. *Alabama: The History of a Deep South State.* Tuscaloosa: University of Alabama Press, 1994.

  Provides essential statistics needed to fully grasp the effects of African-American migration in Alabama.

The Great Migration: Suggestions/Activities

Have your students:

- Review newspapers of the era for articles and/or advertisements relating to the Great Migration.
- Write an editorial convincing the African-American population to either abandon or remain in the South.
- Write an essay asking the following question: Is the North still a more conducive environment for African-Americans than the South? Why or Why not?
- Interview a senior citizen about the Great Migration.
- Interview Northern blacks about their emigration from the South.
- Examine programs developed to keep blacks in the South.
- Discuss the contemporary migration of African-Americans back to the South.
- Listen to selection 17, "Jim Crow Blues," on the accompanying cassette tape, *Alabama Music Sampler*. Refer to the historical notes for this track in "Alabama's Musical Heritage" in the Supplemental Resources section.



Graph created by the Cartographic Research Laboratory, Department of Geography, University of Alabama for Robert J. Norrell, *The Alabama Journey, State History and Geography* (Tuscaloosa: Yellowhammer Press, 1998). Used by permission of Robert J. Norrell and Craig Remington.

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The Great Depression, The New Deal, and Alabama's Political Leadership

Dr. Wayne Flynt, Auburn University

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 9 and 10
Correlates to Graduation Exam Eligible Content Standard VII, Objective 1

- **The Great Depression**
  - Economic conditions in some sectors of agriculture began to decline in 1920, triggering two-decade-long depression.
  - Alabama's substantial industrial economy suffered even heavier losses after the Great Depression hit industry in the late 1930s.
  - Human suffering was terrific, with reports of widespread deprivation among both whites and blacks and even occasional incidents of starvation.

- **The New Deal**
  - Alabamians overwhelmingly supported President Franklin D. Roosevelt and the New Deal.
  - Alabama's congressional delegation has sometimes been called the South's most progressive and effective.
  - New Deal programs helped both to stabilize temporary conditions (WPA, CCC, CWA) and also provided the basis for long-term economic growth (TVA).
  - Some of these programs brought negative as well as positive results.
  - Alabama's Democratic party and the state's elected officials tended to become more liberal.

- **Major Leaders**
  - Gov. Bibb Graves elected as pro-New Dealer to his second term as governor in 1934 and created many state agencies to manage New Deal funds and programs.
  - Lister Hill, U.S. senator and major supporter of New Deal in Congress.
  - John H. Bankhead Jr., U.S. senator, co-sponsor of Bankhead-Jones Act, which was designed to help tenant farmers acquire their own land, and other New Deal programs.
  - Hugo L. Black, pro-New Deal U.S. senator, appointed to the Supreme Court in 1937.

- **Major Events**
  - Creation of Tennessee Valley Authority in 1933.
  - Gov. Bibb Graves creates Alabama Department of Labor and Department of Human Welfare in 1935.
  - Passage of Social Security Act by Congress, 1935.
  - Appointment of Hugo Black, U.S. Supreme Court, 1937.
  - Organization of Alabama Chamber of Commerce in 1937.
  - Organization of liberal Southern Conference for Human Welfare in Birmingham, 1938.

The Great Depression and the New Deal: Details

The Great Depression had no specific beginning date, despite various attempts to assign a specific moment (the October 1929 stock market crash). For most cotton farmers the origins go back to 1920 when the boll weevil and falling cotton prices ruined many farmers and sent the rate of tenancy soaring after several years of decline. By 1930 Alabama contained 207,000 cotton farms, 70 percent of them worked by white and black tenant farmers.

Non-farm employment declined by 15 percent between 1930 and 1940, the highest rate for any Southern state. The Birmingham industrial district was particularly hard hit, with employment declining in the city of Birmingham itself from 100,000 to only 15,000 full time employees. Some national observers contended that Birmingham was the major American city most affected by the Great Depression.

During early stages of the national Depression (1929-1933), both private charity and state relief were overwhelmed by the magnitude of suffering in Alabama. Families were disrupted. During a four-month period in 1933, detectives working for the L&N Railroad expelled more than 27,200 transients illegally riding freight trains within the state's borders. Many transients (between 40 and 45 percent) were teenagers.

President Franklin D. Roosevelt and the New Deal brought renewed hope to Alabamians, who voted overwhelmingly for him in four consecutive presidential elections. In return, New Deal programs dramatically changed the state.

Alabama's congressional delegation during the 1930s was one of the most liberal and influential of any Southern state. John H. Bankhead Jr., Hugo Black, and Lister Hill provided firm support for F.D.R. in the U.S. Senate, as did a succession of able Congressmen in the House of Representatives (notably, Henry B. Steagall of Ozark, who, as chairman of the powerful House Banking and Currency Committees, drafted the Glass-Steagall Act of 1933, which created the Federal Deposit Insurance Corporation guaranteeing bank deposits). Other powerful congressmen included Bob Jones from the Tennessee Valley and George Huddleston Sr. and Luther Patrick, both of Birmingham. Roosevelt also appointed Hugo Black to the U.S. Supreme Court, where he became one of the most influential justices, particularly on issues involving First Amendment rights (especially separation of church and state and religious freedom). Governor Bibb Graves (1934-1938) also worked closely with the New Deal and the more progressive wing of the Democratic party.

New Deal programs particularly helpful to Alabama included both temporary relief projects such as the Civil Works Administration (CWA), which employed 129,000 Alabamians at its peak, and the Civilian Conservation Corps (CCC), which employed nearly 67,000 young Alabama men in forestry and recreational work. The Resettlement Administration and Bankhead-Jones Farm Tenancy Act sought to help small farmers acquire their own land and unemployed industrial workers obtain housing. Perhaps in the long run, the most important New Deal measure for Alabama was creation of the Tennessee Valley Authority that electrified the northern third of the state. This federal program not only brought lights and power to farms, but also created cheap electricity that attracted much industry to the Valley and dams on rivers that created major recreation areas and reservoirs.

Most federal programs have unintended consequences, and that was certainly true of the New Deal. Damming the Tennessee and other rivers changed the river environment and inundated ancestral homes, churches, and cemeteries. Department of Agriculture policies of paying landowning farmers to withdraw land from production often caused them to fire tenants and

invest their federally-provided money in tractors and later in mechanical cotton pickers. The consequence was the displacement of hundreds of thousands of tenant farmers and the beginning of the end of farm tenancy in the state.

Roosevelt and the New Deal also liberalized the dominant Democratic party in Alabama. During the 1930s and afterward, fierce battles raged within the party between its conservative and liberal factions. New Deal labor programs significantly strengthened organized labor, which became better organized than in any Southern state except Kentucky. African American voters shifted allegiance from the Republican to the Democratic party, although few could vote in Alabama because of the poll tax and other constitutional restrictions. Even the Communist party established a Southern headquarters in Birmingham and tried to organize unemployed workers and sharecroppers.

The Great Depression and the New Deal: Selected Bibliography

- Brown, James S., ed. *Up Before Daylight: Life Histories from the Alabama Writers' Project, 1938-1939*. Tuscaloosa: University of Alabama Press, 1982. Reprint ed., 1997.

- Flynt, Wayne. *Mine, Mill, and Microchip: A Chronicle of Alabama Enterprise*. Northridge, Calif.: Windsor Publications, 1987. Especially chapter five.

- _____. *Poor But Proud: Alabama's Poor Whites*. Tuscaloosa: University of Alabama Press, 1989. Especially chapter eleven.

- Hamilton, Virginia Van der Veer. *Lister Hill: Statesman from the South*. Chapel Hill: University of North Carolina Press, 1987.

- Heacock, Walter J. "William Brockman Bankhead, A Biography." Ph.D. dissertation, University of Wisconsin, 1952.

- Kelley, Robin D. G. *Hammer and Hoe: Alabama Communists During the Great Depression*. Chapel Hill: University of North Carolina Press, 1990.

- Key, Jack B. "Henry B. Steagall: The Conservative as a Reformer." *Alabama Review* 17 (July 1964): 198-209.

- Rogers, William W., Robert David Ward, Leah Rawls Atkins, and Wayne Flynt. *Alabama: The History of a Deep South State*. Tuscaloosa: University of Alabama Press, 1994. Especially chapters 27 and 28.

Suggestions/Activities

- The Alabama Department of Archives and History's web site contains several classroom activities using primary sources from the Archives' collection at www.archives.state.al.us/teacher/dep/dep.html.

New Deal Art in Alabama Post Offices and Federal Buildings

Dr. Karen I. Peterson Henricks, Jacksonville State University

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 10

Quick Summary

- The Section (U.S. Treasury Section of Fine Arts) was one of a number of relief projects undertaken during the Depression that had a direct and lasting impact on Alabama.
- Its major goal was work relief for artists but it also had goals relating to the production and placement of quality art in small towns across the United States.
- In Alabama they produced twenty-four murals and sculptures for post offices and a court-house. Twenty-three of these works still exist today.
- The major work of the Section lasted from 1934-1942.

New Deal Art: Details

Among the many alphabet agencies established by the New Deal government during the Great Depression, several were established to give relief to unemployed artists: TRAP (Treasury Relief Art Project), PWAP (Public Works of Art Project), The Section (Treasury Section of Fine Arts), and the FAP (Federal Art Project). The PWAP and FAP were entirely relief measures, run through the CWA (Civil Works Administration) and the WPA (Works Projects, later Progress, Administration), which meant that all artists employed had to come from the relief rolls. The other two projects, TRAP and the Section, had relief and the production of quality art in small-town America as combined goals. The administration of the two types of programs was also different. The PWAP and FAP were administered locally in each state, while TRAP and The Section were administered by the Treasury Department from a central Washington office run by Forbes Watson and Edward Bruce. This office selected all the artists and reviewed the progress of work for quality control. TRAP was a fairly short-lived early New Deal program which sponsored easel painting and other smaller works of art for Federal buildings. The program that produced the large numbers of murals and sculpture that can still be found across America was The Treasury Section of Fine Arts.

The Treasury Section of Fine Arts was established in October of 1934. It was to be a companion to the construction of federal buildings, which came under the Treasury Department at this time. Originally 1% of the cost of any new federal structure was to be set aside for the decoration of the structure, an arrangement which never worked. The two most common structures built under the New Deal were post offices and courthouses. In the end not all the buildings constructed during this period received decoration, but twenty-four works were created in Alabama (a typical number for a state of its size), twenty-three in post offices and one in a courthouse. Several other murals were proposed for Alabama but never completed.

The standard New Deal post office carried a decorative allotment of $650–$750, covering a space about twelve by five feet above the Postmaster's door. The courthouses, larger and more costly, could reach a commission of $3000 and covered much more extensive surfaces. From the allotted funds the artist was required to purchase all the necessary supplies and pay the costs of installation and photographs. Payment to the artist came in three installments: when the initial sketch was approved, when a scale drawing was approved, and when the final panel was verified as in-place by the local postmaster.

Although the Section remained committed to many of its original ideals (to produce high quality art for small-town America, to use local talent whenever possible, and to encourage local participation) they soon realized that anonymous competitions were too difficult for the many smaller post office commissions. No such competitions were ever held in Alabama. The artists who produced murals in Alabama received the award based on work submitted for other sites, or for work done previously on the Treasury programs.

The largest competition undertaken by the Section, the 48 States Competition, was in 1939. Over 3,000 entries were judged and the winning entries were placed in one post office in each state. The winner for Alabama was the mural by Robert Gwathmey in Eutaw, although his submitted sketch was actually for his home state of Virginia. The winners of the 48 States Competition were exhibited around the country and then shown in *Life* magazine in December of 1939.

The Section suggested that they had no particular preference in style or school of painting, but their clear favorite was contemporary realism or regionalism. Symbolic allusions, social

protest, or abstract works were generally critiqued by the Washington office as inappropriate for small-town America. The Section also had its favorite themes—themes that could easily be worked into their preferred style. On their list of acceptable subjects were local or historical places or events, people of local fame, daily life or scenes of postal history.

An artist invited by the Section to produce a mural was told in an initial letter to visit the site if possible or at least to write to the Postmaster and important local citizens for suggested local topics. The public, in most instances, was helpful and encouraging when asked, but occasionally demanding on the artist and the Section when their wishes were not met, and publicly critical when mistakes were found. In the vast majority of cases, at least in Alabama, the system worked well and both the artists and the public seemed pleased with the results. All but a few of the Alabama examples were received with admiration when they were put in place and many of the artists reported to the Section that they had been well-treated during their stay in the towns. The murals generally remain sources of local pride and are well-preserved and well-liked. Of the twenty-four works produced in Alabama only one is missing today. Several have been moved to new locations, and several of the buildings have been given new functions.

Locations of Alabama's Section murals and sculptures with name of artist and date of production:

(* indicates an Alabama artist)

Alexander City "Cotton, Tobacco, and Wheat," Franc Epping, 1941.

Atmore "The Letter Box," Anne Goldthwaite,* 1938.

Bay Minette "Removal of the County Seat from Daphne to Bay Minette," Hilton Leech, 1939.

Brewton "Logging," John Von Wicht, 1939 (missing).

Carrollton "Farm Scene with Senator Bankhead," Stuart R. Purser, 1943.

Enterprise "Saturday In Enterprise," Paul Arlt, 1941.

Eutaw "The Countryside," Robert Gwathmey, 1941.

Fairfield "Spirit of Steel," Frank Hartley Anderson,* 1938.

Fort Payne "Harvest at Fort Payne," Harwood Steiger, 1938.

Guntersville "Indians Receiving Gifts from the Spanish," Charles Russell Hardman, 1947.

Haleyville "Reforestation," Hollis Holbrooke, 1940.

Hartselle "Cotton Scene," Lee R. Warthen, 1941.

Huntsville "Tennessee Valley Authority," Xavier Gonzalez, 1937.

Luverne "Cotton Field," Arthur Getz, 1942.

Monroeville "Harvesting," Arthur Leroy Bairnsfather,* 1939.

Montevallo "Early Settlers Weighing Cotton," William S. McCall, 1939.

Oneonta "Local Agriculture—A.A.A. 1939," Aldis B. Browne, 1939.

Opp "Opp," Hans Mangelsdorf, 1940.

Ozark "Early Industry in Dale County," Kelly Fitzpatrick,* 1938.

Phenix City "Cotton," Kelly Fitzpatrick,* 1939.

Russellville "Shipment of First Iron Produced in Russellville," Conrad A. Albrizzio, 1938.

Scottsboro "Alabama Agriculture," Constance Ortmayer, 1940.

Tuscumbia "Chief Tuscumbia Greets the Dickson Family," Jack McMillan, 1939.

Tuskegee "The Road to Tuskegee," Anne Goldthwaite,* 1937.

- Beckham, Sue Bridwell. *Depression Post Office Murals and Southern Culture: A Gentle Reconstruction*. Baton Rouge: Louisiana State University Press, 1989.

  A useful study of the general programs of the Section and their southern panels.

- Marling, Karal Ann. *Wall-to-Wall America: A Cultural History of Post-Office Murals in the Great Depression*. Minneapolis: University of Minnesota Press, 1982.

  A general study of the Section, its policies, and the works it produced across the country. Since only a handful of Alabama examples are mentioned, its primary use is for the general information and history of the project.

- Melosh, Barbara. *Engendering Culture: Manhood and Womanhood in New Deal Public Art and Theater*. Washington: Smithsonian Institution Press, 1991.

  A feminist study of the imagery shown in the murals associated with the Section. The general information on the Section is the same as in earlier studies.

- O'Connor, Francis V., ed. *The New Deal Art Projects: An Anthology of Memoirs*. Washington, D.C.: Smithsonian Institution, 1972.

  Includes memoirs from all the art projects associated with the New Deal, including Olin Dow's, "The New Deal Treasury's Art Program: A Memoir."

- Park, Marlene and Gerald E. Markowitz. *Democratic Vistas: Post Offices and Public Art in the New Deal*. Philadelphia: Temple University Press, 1984.

  One of the best and most in-depth studies of the Section and its work across the United States, this book is full of useful general information on the Section and the works it sponsored.

- Mitchell, Robert. "The Battle of the Beehive Furnace Mural, Russellville, Alabama." *Alabama Heritage* No. 4 (Spring 1987): 28-37.

  An in-depth study of the controversy surrounding the Russellville mural.

- Piehl, Charles K. "The Eutaw Mural and the Southern Art Of Robert Gwathmey," *The Alabama Review* 45 (April 1992): 103-131.

New Deal Art: Suggestions/Activities

- Where it is geographically possible this topic would lend itself to field trips to see the murals and sculpture. Class discussions could center around the subject matter chosen by the artist and its relevance to the area and to the thirties.

- Additionally, there are many other New Deal projects and structures all over Alabama that could lead to research papers and additional field trips. Almost every town has at least one New Deal school or other building. They are generally WPA, CCC, or PWA rather than Treasury, but they exist. Students could interview older citizens about the design and building of these structures.

- Newspapers from the thirties could be used to find out about construction projects and other projects of the New Deal, which could then be studied first-hand.

- Finally, this topic could be used as an introduction to broader discussions about art in public places, Southern art, and government sponsorship of the arts.

Alabama and World War II

Dr. Allen Cronenberg, Auburn University

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 11
Correlates to Graduation Exam Eligible Content Standard VII, Objective 2

Quick Summary

Notable Statistics: 320,000 Alabamians served in World War II. More than 4,000 lost their lives. Thirteen Congressional Medal of Honor recipients had Alabama connections.

Notable Alabamians in World War II:

- Bert Bank (Tuscaloosa): survived Bataan "Death March"
- Joseph Rhett Barker (Birmingham): led Philippine guerillas against Japanese
- Nancy Batson (Birmingham): early Women Air Service Pilot
- Tom Borders (Edgewood): flew first 8th Air Force mission against German position
- Gene Carter (Tuskegee): Tuskegee airman of 99th Pursuit Squadron
- Crommelin brothers (Montgomery): Annapolis graduates and navy heroes
- Noel Gayler (Birmingham): three Navy Crosses, led mission across mountains of New Guinea
- Howard Gilmore (Selma): first submarine commander to receive CMO
- David McCampbell (Bessemer): most successful naval air ace in Pacific
- John Persons (Birmingham): one of only two National Guard generals to command divisions in World War II
- General Lewis A. Pick (Auburn): builder of Ledo Road to supply China
- Eugene Sledge (Mobile): Marine private and author of *With the Old Breed at Peleliu and Okinawa,* best combat autobiography of World War II
- Marine General Holland Smith (Seale): father of modern amphibious warfare, and architect of Allied island-hopping offensive in Pacific

Alabama and World War II Time Line

(Alabama facts are in *italic* type.)

1938 *Frank Dixon elected governor of Alabama.* Germany annexes Austria. Sudeten Crisis: Munich Conference and Appeasement.

1939 Rebound from Depression begins; housing starts and auto sales rise in the U.S. Germany invades Poland; World War II begins in Europe.

1940 *Maxwell Field (Montgomery) becomes Southeast Air Corps Training Center.* Selective Service (draft system) organized. *Fort McClellan (Anniston) becomes important induction center. Alabama's 31st "Dixie" Division federalized (General John Persons of Birmingham, commanding).* Germany defeats France.

1941 Major defense expansion nationwide; *in Alabama: Huntsville Arsenal; Redstone Arsenal added later; Anniston Ordnance Depot; Alabama Ordnance Works (Childersburg); Coosa River Ordnance Plant (Talladega); Craig Field (Selma); Camp Rucker (Ozark); Tuskegee Army Air Field (trained famous African American squadrons); Napier Field (Dothan); Gunter Field (Montgomery); and Brookley Field (Mobile).* Polio epidemic in United States. Operation Barbarossa: German invasion of Russia covered by *Eddie Gilmore of Selma.* USS Greer attacked in the Atlantic. USS Kearney torpedoed *(Russell Wade of Houston, Alabama, killed).* USS Reuben James sunk with loss of 115 lives. Japanese bomb Pearl Harbor on December 7 *(Julius Ellsberry, a sailor from Birmingham, dies at Pearl Harbor and is first African American war casualty).*

1942 *99th Pursuit Squadron (Tuskegee Airmen) formed.* U-boats attack shipping in the Gulf of Mexico. Coastal dimouts. *First civilian-run USO club established in Montgomery.* War Loan Campaign begins. Scrap drives and rationing (gas, tires, sugar) increasingly common. *Camp Sibert (Gadsden) used as training ground for chemical warfare. Mobile's shipyards in full production: Alabama Drydock and Shipbuilding; Gulf Shipbuilding.* Philippines, Corregidor, and Bataan: *Gen. Seals, Bert Bank, Joseph Rhett Barker.* 8th Air Force: *Gen. Asa Duncan.* Operation Torch: North Africa. Guadalcanal captured in Pacific.

1942-46 *Chauncey Sparks, Alabama governor.*

1943 Height of wartime production and employment of women in defense industries. *POW camps established in Aliceville, Opelika, Camp Rucker, Fort McClellan and numerous side-camps.* Last Allied ship sunk in Gulf of Mexico. Italian Campaign. Strategic bombing in Europe. Ledo Road to supply China *(built by Gen. Lewis A. Pick of Auburn).*

1944 Deactivation of POW camps begins in the United States. Industrial production slows and many workers, especially women, laid off. Operation Overlord: Allied landing on French coast. Attempt on Hitler's life.

1945 Germany surrenders: VE-Day. Iwo Jima and Okinawa captured. United States drops atomic bombs on Hiroshima and Nagasaki; Japan surrenders: VJ-Day. The war ends. The GI Bill provides college educations and home loans for thousands who return to civilian life.

Alabama and World War II: Details

World War II had a profound impact on America, perhaps shaping society even more than the Civil War. With the hindsight of half a century, we see that the war served as an incubator for the modern civil rights and women's movements. These liberating developments also produced racial and social tensions of their own that played out in the political life of the state in later decades. On the other hand, the wave of patriotism that swept across the country repaired much of the sectional division that had ripped the country apart in the Civil War. World War II, aided by the automobile and the railroad, produced a more mobile society with millions of Americans moving to get new, better paying jobs. Although the largest and best-known populations shifts were to the industrial heartland of the north and to the new aviation and shipbuilding industries in the west, several Alabama towns and cities—including Mobile, Huntsville, and Childersburg—were overwhelmed with job seekers looking for jobs in defense industries.. Additionally, tens of thousands of young men and some women from all parts of the country and from all walks of life poured into the state to receive military training in new or expanded bases—including Camp Rucker at Ozark, Craig Field in Selma, Gunter Field in Montgomery and the Tuskegee Army Air Field. When the war ended, many people from different states settled in Alabama. Wartime romances blossomed into marriages, producing record numbers of households and children. These factors contributed to the creation of a more diverse population in Alabama.

Even before Japan bombed the U.S. naval base at Pearl Harbor on December 7, 1941, Alabama felt the effects of wartime preparations. In Asia, Japan had invaded China in 1937. Two years later, World War II erupted in Europe when the German army overran Poland. By mid-1940 Great Britain was the only great power still fighting against the Axis powers, but there was considerable doubt how long the brave British could hold out without American help. President Franklin Roosevelt and a handful of military and political leaders were prodding Congress to build up America's military and economic preparedness for possible war against the Axis nations (Germany, Italy, and Japan). A vastly expanded Army and Navy needed planes, tanks, ships, bombs, ammunition and military bases.

New or expanded defense plants and military bases came to Alabama because land was relatively cheap and the climate was temperate. Moreover, Alabama's wartime congressional delegation—probably the best in the state's history—was nationally powerful and extremely energetic in securing defense contracts. Existing military bases including Maxwell Field in Montgomery and Fort McClellan in Anniston were enlarged. Also in Anniston during the war, an ordnance depot opened. The Army built Camp Rucker in the Ozark/Enterprise area to train infantrymen and Camp Sibert near Gadsden to prepare troops to conduct and defend against chemical warfare. New Army airfields were built at Selma (Craig Field), Tuskegee (Tuskegee Army Air Field), Dothan (Napier Field) and Montgomery (Gunter Field) to train American and Allied pilots and navigators. Brookley Field near Mobile became the major Army Air Force supply base for the southeast and the Caribbean. Brookley Field which was also a modification and repair center for military aircraft, employed 17,000 civilians, about half of whom were women and many of whom performed skilled work with delicate instruments and machinery. The Bechtel-McCone plant at the Birmingham airport was another major aircraft modification facility.

Steel mills in the Birmingham area received millions of dollars in contracts for defense-related products such as bombs, helmets, and steel for shipbuilding. Alabama also played a

critically important role in the production of aluminum which, because it is both strong and light, was the ideal material for military aircraft. Alcoa Aluminum had a plant at Mobile and Reynolds Metals had a facility in the Tennessee Valley. Alabama's textile mills spun and wove furiously to produce fabric for uniforms, and its timber industry boomed as a result of wartime demand for construction and paper products.

Alabama emerged as a major producer of munitions during World War II. More than 20,000 workers flooded into the Coosa River valley to build and operate two munitions plants. The Alabama Ordnance Plant at Childersburg made smokeless gunpowder and TNT, and in nearby Talladega another powder plant produced explosives for warships. Two munitions plants were built in Huntsville on the eve of America's entry into World War II. The Huntsville Arsenal and the Redstone Arsenal (which later played a major role in the nation's space program) not only produced conventional bombs, but also incendiary bombs (including napalm) and chemical weapons including mustard gas. Fortunately, chemical weapons were never used by or against American troops in World War II.

Alabama played a crucial role in the war at sea. Mobile was home port for two important ship lines. Freighters operated by Waterman Steamship Company transported valuable wartime cargoes throughout the world. Alcoa Aluminum Company operated its own fleet of ships to transport bauxite (the ore from which aluminum is made) from South America to the company's refinery on the State Docks. Waterman lost 27 ships and 313 seamen's lives during World War II; Alcoa lost 8 of its own ships and 67 sailors as well as 13 chartered bauxite carriers.

Mobile's two shipyards won contracts to build desperately needed merchant vessels and warships. Alabama Drydocks and Shipbuilding (ADDSCO) built freighters and tankers. Gulf Shipbuilding, a subsidiary of Waterman Shipping, constructed destroyers and minesweepers.

More than any other Alabama city, Mobile boomed as a result of wartime production. At the height of the war, the two shipyards and Brookley Field employed nearly 60,000 people. Only cities such as San Diego, California, and Norfolk, Virginia, experienced comparable population explosions and accompanying strains on housing, education, and public utilities.

The war brought unique employment opportunities and dramatically improved economic conditions to women and African Americans who were hired into jobs formerly available only to white men. Women held between one-fourth and one-half of all defense-related jobs. Women who had once worked as teachers with starting salaries beginning at $800 annually found jobs as assembly line workers in the Huntsville Arsenal at $1,400 a year or as welders in the Mobile shipyards at $3,600 a year. Many Alabama women also joined one of the auxiliary military forces (WACs, WAVES, and WASPs) or served as military nurses. Responsible wartime jobs—paying good wages and providing previously unknown personal independence—convinced many women that they would try to find jobs in the peacetime economy rather than return to a lifetime of domestic work. This development encouraged the emergence of a women's movement for gender equality in future years.

The war also prompted the growth of a civil rights movement. Many African Americans regarded World War II as a struggle against racism abroad and at home. Having proved their patriotism in the fight against aggression and totalitarianism, African Americans—especially the veterans—were never again going to submit willingly to racism and a segregated society at home.

The stimulus which the war gave to the Civil Rights Movement, however, produced a backlash among some whites who resented the contributions and achievements of African Americans and who were determined to prevent blacks from obtaining equality of opportunity. In many

ways, the racial politics that dominated Alabama politics in the 1960s and 1970s—culminating in defiant stances against federal court orders to integrate schools and public facilities—were born in World War II.

Alabamians contributed to the war effort in many ways. The country's first civilian-run servicemen's club (USO club) opened its doors in Montgomery. Many people volunteered for Red Cross projects to make bandages, to conduct blood drives, and to operate travelers' aid booths at railroad stations and bus stations to help servicemen and war workers. Few states could match the record of Alabama in purchasing war bonds to finance the war. Women's clubs, schools, and Boy Scout troops sponsored scrap drives to collect aluminum pots and pans, tin (even tinfoil from chewing gum wrappers), and old rubber tires, all of which were recycled for the war effort.

Alabamians put up with wartime rationing as cheerfully as possible. Rationed items included sugar, coffee, meats, shoes, automobile tires and gasoline. Only doctors and people who worked in vital defense jobs got more than about 3 gallons of gas a week for their cars. Women had to adjust to shortages of silk stockings (the silk was used to make parachutes) and girdles (the rubber was needed for jeep tires)! Many families had "victory gardens." Even fashion styles changed. To save cloth, skirts became shorter, pants were made without cuffs, jacket lapels became narrower, and bathing suits became skimpier.

For most Alabamians, the war was something going on "over there"—in Africa, Europe or the Pacific. But in the summer of 1943, the war came to Alabama, when thousands of mostly German prisoners of war (POWs) arrived in the state. There were four main POW camps (Aliceville, Opelika, Camp Rucker and Fort McClellan), and dozens of "side-camps" in small towns. Unless an officer, the POWs had to work. Many Alabamians saw the enemy face-to-face for the first time—chopping cotton, harvesting peanuts, or felling trees. Sometimes friendships between POWs and farmers or townspeople developed, and some of these POWs returned to the United States to live after the war.

Although few Alabamians knew it at the time, combat was being waged just offshore. Beginning in the spring of 1942, about two dozen German U-boats (submarines) came into the Gulf of Mexico. In May and June, the sea lanes from Florida to Texas were the most dangerous place in the world for shipping. German U-boats sank about fifty freighters and tankers in the Gulf of Mexico. Coastal residents sometimes heard great explosions and saw the glow of ships burning over the horizon.

On the war fronts, many Alabamians distinguished themselves. Thirteen recipients of the Congressional Medal of Honor had connections with the state, with two of them achieving firsts in regard to the medal: Charles "Gordo" Davis of Gordo, a hero at Guadalcanal in the Pacific, became the first soldier ever to receive it on the battlefield, and Howard Gilmore of Selma became the war's first submarine commander to be awarded the distinguished medal. David McCampbell of Bessemer, a Navy pilot, downed more Japanese planes in the Pacific than any other flyer.

Numerous other individuals made significant contributions to the war. General John Persons, a Birmingham banker, was one of only two National Guard generals to lead troops into combat in the war. Marine General Holland "Howlin' Mad" Smith developed the tactics of amphibious warfare (landing on beaches) which was essential to winning the war in North Africa, Italy, Europe, and the Pacific. Eugene Sledge, a Marine private from Mobile, later wrote an account of two of the bloodiest battles in the Pacific, a memoir which is now regarded as probably the finest personal account of combat in World War II. Nancy Batson was one of the leading Women's

Air Service Pilots (WASPs) who ferried military aircraft around the country. Benjamin O. Davis, Charles Dryden, and Gene Carter—each of whom trained at Tuskegee—proved that African Americans could fly military aircraft as well as anyone.

One in ten Alabamians—more than 300,000—saw military service in World War II. Most were never recognized as heroes—except perhaps by their comrades or families. These men and women simply did their duty as best they could. More than 4,000 of them sacrificed their lives defending democracy.

World War II set in motion several movements which continue to shape American society, especially the struggles for gender and racial equality. The war produced unparalleled prosperity for Alabama and, in the postwar period, veterans took advantage of the G.I. Bill of Rights to gain college educations, to buy their own homes, and to shop from a dazzling array of new consumer products such as televisions and dishwashers. Never before had American society been so confident of the future.

- Cronenberg, Allen. *Forth To The Mighty Conflict: Alabama and World War II.* Tuscaloosa: University of Alabama Press, 1995.

  Describes Alabama's homefront and battlefront contributions to the war that shaped America more than any event since the Civil War and discusses the impact of the war on the state.

- Davis, Benjamin O. Jr. *Benjamin O. Davis, Jr., American: An Autobiography.* Washington, D.C.: Smithsonian Institution Press, 1991.

  Memoir of Gen. Davis, combat commander of the Tuskegee Airmen.

- Dryden, Charles W. *A-Train: Memoirs of a Tuskegee Airman.* Tuscaloosa: University of Alabama Press, 1997.

  Memoir of one of the Tuskegee aviators, Lt. Col. Dryden.

- Ennels, Jerome A. and Wesley Phillips Newton. *The Wisdom of Eagles: A History of Maxwell Air Force Base.* Montgomery: Black Belt Press, 1997.

  Discusses one of Alabama's important military training facilities.

- Jakeman, Robert J. *The Divided Skies: Establishing Segregated Flight Training at Tuskegee, Alabama, 1934-1942.* Tuscaloosa: University of Alabama Press, 1992.

  Describes black aviation pioneers and the building of the Tuskegee Army Air Field.

- McGee Val L. *The Origins of Fort Rucker.* Ozark, Ala.: Dale Co. Historical Society, 1987.

  Discusses another of Alabama's important military training facilities.

- Thomas, Mary Martha. *Riveting and Rationing in Dixie: Alabama Women and the Second World War.* Tuscaloosa: University of Alabama Press, 1987.

  An authoritative account of Alabama's important role in war production and the significance of women in the wartime workforce, especially in Mobile, Childersburg, and Huntsville.

- Sledge, Eugene B. *With the Old Breed at Peleliu and Okinawa.* 1981; reprint, New York: Oxford University Press, 1996.

  Memoir of a Mobile native who fought in two of the bloodiest battles in the Pacific theater. Regarded as World War II's best combat memoir. Readers should be aware that this book contains vivid accounts of revolting atrocities and gruesome combat.

Alabama and World War II: Primary Sources

1. Letter from Ernest Clarke, a Clarke County farmer, to Secretary of Agriculture Wickard, printed in an editorial in the Mobile *Register*, December 7, 1941. The editorial praised Clarke, head of a family of fourteen, who worked in the officers' mess at Brookley Field in an effort to supplement the meager income from the fifteen acres he had under cultivation, as the embodiment of "the spirit that made our nation what it is." In response to a letter from the Agriculture Secretary requesting that American farmers raise certain types of crops for the war effort, Clarke volunteered to donate some of his crops. Because tenant farmers rarely cleared more than about $75 profit annually, Clarke's generous gesture represented an enormous personal sacrifice.

Dear Sir:

I am glad to help my country to raise the foodstuffs for war. I's very glad to help raise food to feed the soldier boys. I give one acre oats, one acre peanuts, one acre hay, one sow hog, one acre corn, one acre potatoes.

Ernest Clarke

2. Feature article by Sidney Shallett about Staff Sergeant Henry Eugene Erwin, New York Times, June 17, 1945. Better known as "Red," Erwin joined the Army Air Forces in 1942. In 1945, he was the radio operator on a B-29 which flew bombing missions against the Japanese home islands. As his plane approached its target, a phosphorous bomb accidentally exploded inside the aircraft. Without hesitating, Erwin picked up the bomb whose sticky flames burn at about 1300 degrees Fahrenheit, stumbled through thick, acrid smoke, and tossed it out the co-pilot's window. Red Erwin's selfless and heroic action saved the plane and its crew of twelve. Fearing that Erwin might die, President Truman ordered that a Congressional Medal of Honor be taken immediately from a display case in Hawaii and rushed to Erwin's hospital bed on Iwo Jima. Sidney Shallett interviewed the badly burned, but recovering Erwin at Northington Hospital in Tuscaloosa. In Shallett's article, "Above and Beyond the Call of Duty," Erwin talks about how the war changed his way of thinking about other Americans.

The sergeant digressed a moment to talk about his friend, Sergeant Schnipper:

'He's a Jewish boy from Jamaica, N.Y. You know in Alabama I hadn't known many Jewish people. Not many Catholics, either. In the Army you learn something about people. When you get a buddy on your plane and eat and sleep together, and borrow each other's clothes, and fight together, you learn there's not much difference in religions. This Sergeant Schnipper is a really swell guy; he'd give me the shirt off his back and there's nothing I wouldn't do for him.

'I think the country's going to be better off for what our boys are learning about these things.

'Take Negroes. You know, down South here the people don't think so much of the Negro; they think he doesn't work. Well, when I saw what the Negro engineers did in getting the blacktop down on our field at Guam, I changed my mind about them.'

3. Report by Edouard Patte on a visit to a prisoner of war camp, Camp McClellan, Alabama, December 11, 1944. Patte inspected conditions in POW camps for the YMCA. Except for officers, healthy POWs had to work. In this report, Patte describes what the prisoners did at Camp McClellan for amusement and education in their spare time.

The country was covered with snow. I called the Post, and the Commander was kind enough to send an army car to bring me to his headquarters. . . . Since my last visit, four barracks were set aside as art-studios. . . . I ignored whether a would-be Picasso is among the POW's but I do know that you will find amidst them sincere artists who have found in painting, drawing and sculpturing the best outlet for their inner forces.

The University [of Alabama] with twenty-five teachers has a one thousand two hundred student enrollment who are taught every conceivable subject. Sport activities are mainly centered around football [Fussball, or soccer] and handball championship where sixty teams are entered during this winter season. Other activities like theater, movies, orchestra continue, as in the past, with great success.

The camp newspaper "Die Oase" [the "Oasis"] which was printed every week needs more paper to be continued on a weekly basis. . . . I am reluctant to pass an order to our warehouse, knowing that there is a shortage of paper in every American organization.

I had at the end of my stay at the Fort a most unusual experience in visiting the attractive little zoo, built by a POW who had been a circus attendant in Germany. After having been taken to the aviarium where beautiful birds of all colors and shapes—thirty eight different species—were kept, I was given for a few minutes a handful of snakes, half asleep, cold, coiled, black, silvery, gray, brown. I must confess my preference for handling other animals. . . . The POW entered a small enclosure, moved a few stones, awoke a beautiful fox and tried with much skill, poise and persuasion, to teach him to obey his voice. It lasted ten minutes, all of them packed with tense interest. First frightened, then sneaky, then calmed, then obedient, at last the captive animal tamed by a captive man learned the lesson; but as soon as the POW had disappeared it certainly forgot it! The circus-man had a smile—or was it a grin—when he said to me: 'Sir, neither man nor animal can ever learn anything when being a captive!'

Alabama and World War II: Suggestions/Activities

Oral interviews: Have students interview someone who served in World War II, who worked in a defense industry, or who had some other interesting war-time experience. Many veterans are pleased to be asked to reminisce about their experiences. Be sure to have students ask their permission if the student wishes to tape record the interview. The interview should then be transcribed so that a hard copy is available. The interview could be used as a primary source for a paper, and the student should considering donating the interview to a local library.

Field trips: Some parts of former military bases can still be seen. Fort Rucker and Maxwell Air Force base are still active bases that have numerous historical markers and statues. Fort Rucker also has a small Army Aviation Museum. The old runways and some World War II buildings are intact at Craig Field in Selma, Napier Field in Dothan, and Moton Field at Tuskegee. The Infantry Museum at Fort Benning in Columbus, Georgia, and the Naval Air Museum at Pensacola are worth visits. There are several sites in Mobile and Baldwin County. The Battleship Alabama Memorial Park is especially noteworthy. Visitors can roam throughout the USS *Alabama*, launched in 1942, which fought in both the Atlantic and Pacific campaigns. A World War II-era submarine, USS *Drum*, is moored nearby, and several warplanes are on display on the park grounds and in a small museum. Runways and hangars at Brookley Field are now occupied by private businesses. The former Alabama Drydock and Shipping Company facilities, still used for ship repairs, can be seen from an access road on Pinto Island. The remnants of Gulf Shipbuilding's yard at Chickasaw also continues to do some repair work. Fort Morgan in Baldwin County was activated during the war to guard Mobile Bay's entrance and as headquarters for the mounted Coast Guardsmen who protected the beaches from possible Axis saboteurs.

Films: Hollywood has produced numerous World War II film classics, many of which are available on video. It should be remembered that war films normally contain violence and often deal with mature themes.

Subjects for research papers: In addition to the usual subjects for papers (military campaigns, heroes, weapons and technology), many topics can be found closer to home. Besides interviewing relatives or neighbors who lived during World War II, hometown newspapers or popular magazines from that era offer numerous possibilities.

Internet: Several web sites are devoted to World War II. Because of the difficulty of evaluating the authenticity of materials presented on many web sites, use extreme caution. A good place to begin on the web is the War, Peace and Security WWW Server (www.cfcsc.dnd.ca/) maintained by the Information Resource Center, Canadian Forces College, which claims to have the most comprehensive list of military history links on the Internet. The Alabama Department of Archives and History's web site contains several classroom activities using primary sources from the Archives' collection at www.archives.state.al.us/teacher/ww2/index.html.

Effects of World War II on Alabama

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Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 12
Correlates to Graduation Exam Eligible Content Standard VII, Objective 2

- Federal dollars poured into Alabama through various army training bases and air fields:
  - Maxwell and Gunter Air Bases in Montgomery
  - Craig Field in Selma
  - Fort Rucker in Ozark/Enterprise
  - Fort McClellan and Anniston Ordnance Works in Anniston
  - Huntsville and Redstone Arsenals in Huntsville
  - Brookley Field in Mobile

- War contracts developed Alabama industry:
  - TCI, Bechtel-McCone Aircraft Modification Co., O'Neal Steel in Birmingham
  - DuPont Chemical in Childersburg
  - Alabama Dry Dock and Shipbuilding Co., Mobile

- Hundreds of thousands of Alabama citizens had served in the armed forces or labored in wartime industries, thereby receiving thousands of hours of technological or industrial instruction. The Alabama labor force after the war was much more highly trained than before the war. Many of these workers were women.

- The G.I. Bill allowed veterans to go to college.
  - Many Alabama blue collar and farm families saw the first members of their families attend college.
  - College degrees provided job opportunities and higher salaries, which moved thousands of Alabama families into the middle class.

- G.I. Home Loans allowed veterans to purchase homes, many of them newly constructed FHA houses that required little or no down payment and had low interest mortgages. Home ownership moved thousands into the middle class.

- The war created new opportunities for women and African Americans. Although there were racial tensions in the workplace during the war, most were adjudicated and widespread racial violence avoided. However, African-American veterans who returned from the war were not willing to return to the old ways of Jim Crow and segregation. As more blacks received college educations, purchased homes, traveled outside Alabama, went to graduate schools at northern or western universities (because their majors were not available at Alabama's black colleges and they were not allowed to enroll in the state's white universities), pressure for change began to build. Alabama increased its black middle class as more African Americans became teachers, education and medical doctors, dentists, and lawyers. World War II laid the foundation for the Civil Rights Movement, which began ten years after the war was over.

The Tuskegee Airmen

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- **Tuskegee Airmen** refers to **African Americans** who served in **segregated** flying units in **World War II**. Includes pilots, navigators, bombardiers, and support personnel.

- African Americans and Tuskegee Institute involved in aviation before World War II.

- From 1940 to 1946, Tuskegee the site of **Army Air Forces** (AAF) pilot training for African Americans.
  - Almost 1,000 men earned their wings at Tuskegee.
  - Primary training conducted at **Moton Field** by civilian instructors employed by Tuskegee Institute.
  - Basic and Advanced training conducted at **Tuskegee Army Air Field** by AAF instructor pilots.

- About 450 Tuskegee Airmen flew combat missions in **North Africa** and **Europe**.
  - Combat record of Tuskegee Airmen:
    - Flew over 15,000 combat sorties.
    - Types of missions flown: ground attack, coastal patrol, and bomber escort.
    - Credited with never losing an American bomber to enemy fighters.
    - Downed over 100 enemy aircraft.
  - Units involved: 99th, 100th, 301st, 302nd Fighter Squadrons; 332nd Fighter Group.
  - Famous Tuskegee Airmen: Generals B. O. Davis Jr., and Chappie James.

- Some Americans, both black and white, critical of segregated flying units.
  - Some AAF leaders believed that African Americans lacked ability to fly combat aircraft and should not be in AAF.
  - Some African Americans advocated integrated units or none at all.
  - Others supported segregated units as an important first step.
    - First Lady Eleanor Roosevelt supported Tuskegee Airmen.

- Tuskegee Airmen faced racial tensions and discrimination while serving.
  - 100 black officers of the 477th Bombardment Group (another segregated unit) arrested at Freeman Field, Indiana, for attempting to enter an Officers' Club reserved for whites.

- After World War II ended, armed forces were **desegregated**.
  - After **independent Air Force** established in 1947, some Air Force leaders called for end to segregated units.
    - Combat record of Tuskegee Airmen an important factor in their decision.

- In 1948 **President Truman ordered desegregation** of armed forces; Air Force disbanded segregated units and assigned Tuskegee Airmen to integrated flying units.

Tuskegee Airmen: Details

The story of the Tuskegee Airmen is a compelling chapter in the history of World War II. Their exploits have been dramatized in an HBO movie. Feature articles often appear in newspapers and magazines recounting their war record, their patriotism, and their courage in the face of a nation skeptical that they had the "right stuff" to fly against the German and Japanese air forces. The Tuskegee Airmen are even represented in the G.I. Joe action figure series (see www.katimania.com/gijoe.html). During World War II the existence of segregated flying units was tolerated (at best) by the senior leadership of the Army Air Forces (AAF). But Air Force leaders of the 1990s point to the accomplishments of the Tuskegee Airmen with pride. Tuskegee Airmen are frequently invited to speak at leadership schools at Maxwell Air Force Base, so most members of today's Air Force know that African Americans fought in the air over Europe during World War II.

Because of this recent and well-deserved acclaim surrounding the Tuskegee Airmen, many students will no doubt have some familiarity with the term. They may not, however, fully understand the difficulties the men faced, the issues surrounding the decision to create segregated flying units, and how the combat flying of the Tuskegee Airmen fit into the overall scheme of the war in Europe. Nevertheless, the popularity of the Tuskegee Airmen offers an exciting opportunity to use an episode in Alabama history to teach students important lessons about the social and military history of World War II.

Students should understand that the Tuskegee Airmen were not the first African Americans involved in aviation. Charles Wesley Peters of Pittsburgh, Pennsylvania, for example, reportedly had constructed and flew an airplane by 1911. During World War I Eugene Bullard, an African American from Columbus, Georgia, flew fighters with the French and was credited with the destruction of a German aircraft. During the 1920s and 1930s a number of African Americans learned to fly, including Bessie Coleman, Herman Banning, Thomas Alexander, William Powell, Cornelius Coffey, Albert Forsythe, and Alfred Anderson. In the mid-1930s black flyer John Robinson, a Tuskegee graduate who settled in Chicago, served as a pilot for Ethiopia after the Italians invaded that African nation. Nevertheless, few white Americans knew of the exploits of these black pilots. Instead they believed that flying was the special domain of the white race. Charles Lindbergh, writing in *Readers' Digest*, called aviation a "tool specially shaped for Western hands; . . . one of those priceless possessions which permit the White race to live at all in a pressing sea of Yellow, Black, and Brown." Another aviation writer of the 1930s declared firmly "Negroes cannot fly."

These racial stereotypes were a tremendous obstacle to young black men who wanted to fly, but some managed to find a way into the air. Unfortunately, none were able to find their way into the Air Corps until the establishment of the 99th Pursuit Squadron in 1941. Whenever qualified blacks, such as Benjamin O. Davis, Jr. (a 1936 graduate of West Point), applied for duty in the Air Corps, they were told that the Air Corps had no segregated units and therefore did not accept blacks into its ranks.

In 1939 the Civilian Pilot Training Program (CPTP), a new flight training initiative sponsored by the federal government, gave many African American college students a chance to earn their private pilot license. Several black colleges, including Tuskegee Institute, participated in the program. But learning to fly in the CPTP was not the same as becoming a pilot in the Air Corps.

The Air Corps finally agreed to admit blacks because of a powerful pressure campaign led by the Pittsburgh *Courier*, an influential black newspaper. The *Courier* and other black newspapers in the North pointed out that African Americans had fought bravely in all the nation's wars on both land and sea and therefore deserved a chance to prove themselves in the air. They emphasized that blacks had learned to fly even though racial prejudice presented tremendous obstacles. They also argued that African American men were subject to the draft but could not volunteer to serve in the Air Corps, an option open to white men of draft age. As a result of this pressure campaign, President Roosevelt (who was seeking an unprecedented third term in 1940) directed the Air Corps to admit blacks in segregated units.

The plan for admitting blacks developed by the Air Corps called for the construction of a new military air field near Tuskegee, to be devoted exclusively to training African Americans to become Air Corps pilots. As was the practice at the time, the first of three phases of training would be conducted by a civilian contractor, and Tuskegee Institute was awarded that contract. This first phase of training took place at Moton Field, still an active civilian flying field. The second and third phases of training would be conducted by military pilots at Tuskegee Army Air Field (this field was demolished after World War II and the land is now in private hands). The first class of thirteen black aviation cadets began their training in July 1941 and five graduated in March 1942.

Many African Americans, such as Tuskegee president Frederick D. Patterson, were pleased with the decision to establish segregated flying units. Although they disliked the idea of segregation in principle, they believed that admitting blacks on a segregated basis was an important first step towards the ultimate integration of the armed forces. But other African Americans, such as Walter White (head of the NAACP), believed that it was a mistake to extend the Army's policy of segregated units to the Air Corps. The African American aviation community was also divided on the issue. Cornelius Coffey, head of the largest African American aviation organization at the time, came out strongly against the Tuskegee plan.

Nevertheless, the plan to establish a segregated flying unit was implemented. After the Japanese attacked Pearl Harbor and the United States entered the war, the number and size of the segregated units was expanded. African American fighter pilots served in the Mediterranean and European theaters and compiled a respectable combat record. By 1944 a segregated bomber group was in training for combat in the Pacific, but it was plagued by racial tensions and training delays until the white commander was replaced with Col. Benjamin O. Davis Jr., by then a seasoned combat veteran. Under Davis's firm leadership the group's morale improved as they accelerated their training for combat duty. But the war ended before they could be shipped overseas to fight.

After the war the size of the armed forces was drastically reduced and many of the Tuskegee Airmen returned to civilian life. But the war did not bring an end to the policy of segregation, and the Tuskegee Airmen who remained in uniform continued to serve in all-black flying units. Tuskegee Army Air Field was closed in 1946 and all the segregated flying units were concentrated at Lockbourne Air Base in Ohio. When the Air Force became an independent service in 1947 some officers began to argue that segregated units were a waste of manpower. For example, the segregated units had too many navigators, but these men could not be reassigned where they were needed without violating the policy of segregation. Although some officers argued that African American personnel should be reassigned to units that needed their skills, other officers resisted the idea of integration. But after President Truman's 1948 order to desegregate the armed forces, the officers who advocated integration prevailed, and the Air Force

moved quickly toward full integration. In the end, the Air Force did not support Truman's desegregation order because of abstract notions of civil rights and equal opportunity; instead the key factor was efficient use of trained personnel.

Desegregation brought new opportunities for the Tuskegee Airmen. The Air Force recognized the leadership skills of B. O. Davis Jr., and he advanced rapidly in rank and retired in 1970 as a three-star general. The 1970s witnessed the rise of another Tuskegee Airman, Daniel "Chappie" James. A graduate of Tuskegee Institute, James became the first African American to reach the rank of four-star general.

Thus the Tuskegee Airmen played an important role in shaping racial policy in the armed forces during and after World War II. Because of their connection to Alabama, students in the state should find their story interesting and instructive.

- Davis, Benjamin O., Jr. *Benjamin O. Davis, Jr., American: An Autobiography*. Washington, D.C.: Smithsonian Institution Press, 1991.

  A compelling autobiography of the man who commanded the Tuskegee Airmen in combat and went on to become the first black general in the Air Force. Davis graduated from West Point in 1936, the first African American to do so. He came from a military family—in 1940 his father became the nation's first black general.

- Dryden, Charles W. *A-Train: Memoirs of a Tuskegee Airman*. Tuscaloosa: University of Alabama Press, 1997.

  An absorbing memoir by Lt. Col. Dryden.

- Gropman, Alan L. *The Air Force Integrates, 1945–1964*. Washington, D.C.: Office of Air Force History, 1978.

  Tells the story of the integration of the Air Force. First chapter includes an account of the Freeman Field Mutiny in which 100 Tuskegee Airmen were arrested for attempting to enter an officers' club reserved for whites.

- Jakeman, Robert J. *Divided Skies: Establishing Segregated Flight Training at Tuskegee, Alabama, 1934-1942*. Tuscaloosa: University of Alabama Press, 1992.

  Explains how Tuskegee came to be the site of segregated flight training during World War II. Tells the story of the Tuskegee Airmen through the graduation of the first class of pilots in March 1942. Also includes an account of early African American aviation during 1910s, 1920s, and 1930s.

- Sandler, Stanley. *Segregated Skies: All-Black Combat Squadrons of WW II*. Washington, D.C.: Smithsonian Institution Press, 1992.

  An account of the combat exploits of the Tuskegee Airmen. Also includes a chapter on the 477th Bombardment Group, which was still in training when the war ended.

Tuskegee Airmen: Suggestions/Activities

- Prepare a term paper comparing the lives of B. O. Davis Jr. and Charles Dryden. (See bibliography citations of their autobiographies.)

- Prepare a term paper comparing status of blacks in the Army Air Forces during World War II and the status of blacks in today's Air Force.

- Take a field trip to Tuskegee Institute to visit General Daniel James Memorial Hall and the Black Wings exhibit. (Note: the National Park Service plans to construct a museum at Moton Field. When completed, a visit to Tuskegee should include this site as well.)

- Watch one of the many documentary videos on the Tuskegee Airmen. A recent one of good quality is *Airmen and Adversity* produced by Steve Crump of WTVI, Charlotte, NC (1998). To obtain a free copy, contact Steve Crump, (704) 362-1235 or scrump5271@aol.com

- Invite a Tuskegee Airman to visit your school and speak to the student body. Students in the class could prepare questions in advance for the visitor to answer. Perhaps they could conduct an "interview" using a TV news magazine format similar to that used by Jane Pauley and Stone Phillips on *Dateline*. This approach would require considerable research by the class in preparation for the interview, but could prove very effective in engaging the students in the topic.

- Contact an individual currently in the Air Force (active duty, Air National Guard, or Air Force Reserve) to learn what they know about the Tuskegee Airmen and perhaps have them visit the class to discuss the importance of the legacy of the Tuskegee Airmen in today's Air Force.

- Internet:
  - Tuskegee Airmen, San Diego Chapter
    www.sandiegoinsider.com/community/groups/tuskegee/index.html
  - Afro-American Newspaper Company's page on Tuskegee Airmen
    www.afroam.org/history/tusk/tuskmain.html
  - Study guide for video *Tuskegee Airmen, American Heroes*
    thehistorynet.com/advertise/tuskegee/airmen_guides.htm
  - Create a class home page on the Tuskegee Airmen based on research done by the class. For an example, see:
    sun.kent.wednet.edu/KSD/SJ/Tuskegee/Tuskegee_HomePage.html

Boswell Amendment

Dr. Dorothy Autrey, Alabama State University

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard

Quick Summary

- Law passed by the Alabama Legislature in 1945 and ratified by the Alabama electorate the next year, requiring a prospective voter to "understand and explain" any section of the U.S. Constitution.
- Proposed by State Senator E. C. "Bud" Boswell from Geneva County.
- Designed "as a device for eliminating Negro applicants."
- Passed in response to increased efforts by Alabama blacks to vote after a 1944 U.S. Supreme Court decision, *Smith v. Allwright*, overturned the white primary.
- Blacks' response to law: 1948 lawsuits against the amendment by Birmingham and Mobile branches of the National Association for the Advancement of Colored People (NAACP), and by the Voters and Veterans' League, a Mobile organization formed to increase the number of black voters.
- Results of litigation: Federal district court ruling in 1949, *Davis et. al. v. Schnell et. al.*, declaring the law unconstitutional, a violation of the fifteenth amendment.
- Significance:
  - Represented efforts by Alabama whites to stem the tide of post-World War II black protests against disfranchisement.
  - An example of traditional methods used by Southern white legislative bodies to eliminate blacks as voters in the post-Reconstruction South.
  - The reaction of black Alabamians to the law is an example of their assertiveness in racial matters after World War II.

Boswell Amendment: Details

When the Boswell Amendment was approved by Alabama voters in 1946, few doubted its intent. Proposed by State Senator E. C. "Bud" Boswell and passed by the legislature in 1945, the law was designed "as a device for eliminating Negro applicants." It required that a prospective voter be able to "understand and explain" any section of the United States Constitution. The law was the reaction of Alabama white supremacists to a new era in civil rights that was taking place during and after World War II. Called by some "the forgotten era of civil rights," this period was a prelude to the Modern Civil Rights Movement. The key features of the period were intensified efforts by the National Association for the Advancement of Colored People (NAACP) against denials of the rights of blacks to vote and the support of NAACP activities by the United States Supreme Court. In 1944 the NAACP received its most notable success in this matter when the high court, in *Smith v. Allwright*, declared the white primary unconstitutional. The white primary was a disfranchisement device used by southern whites to ban blacks from voting in a state Democratic primary.

Alabama whites correctly interpreted this decision as a direct assault on its long tradition of keeping the power of the franchise from black Alabamians. Most blacks in the state had been robbed of the right to vote since the beginning of the twentieth century when Alabama passed its 1901 Constitution. Before that time, 100,000 blacks had voted, but the constitution reduced the number to just 3,700. One of the tools used to deny blacks the right to vote was the white primary. The *Smith* decision forced the state to eliminate the measure or risk punitive action by the federal government.

The Boswell Amendment represented Alabama's attempts to prevent blacks from taking advantage of the elimination of the white primary. Many blacks had begun to exercise new voting rights, which they believed the removal of the white primary granted them. For example, in Montgomery E. D. Nixon organized activities in which blacks attempted to register to vote. The Amendment's supporters believed Boswell to be "the only means short of intimidation and violence by which the people of [Alabama could] preserve" their long-held political and social supremacy.

Blacks reacted immediately to the law. In 1946, after the Boswell amendment was passed, the NAACP's Birmingham and Mobile branches, operating through the state's Conference of Branches, initiated "Operation Suffrage," a program through which it sought to sponsor a test case against the measure. It carried out this plan in 1948. At the same time, a Mobile voting organization, the Voters and Veterans' League, began a separate suit against the law. The federal district court accepted both cases, but heard the Mobile case first. In 1949, in *Davis v. Schnell*, the court overturned the Boswell law, affirming that it violated the right of blacks to vote that was secured in the fifteenth amendment to the United States Constitution.

Boswell Amendment: Selected Annotated Bibliography

- Autrey, Dorothy A. "The National Association for the Advancement of Colored People in Alabama, 1913-1953." Ph.D. dissertation, University of Notre Dame, 1985.

  Includes information on the NAACP's efforts to have the Boswell amendment overturned.

- Keita, Maghan. "Boswell Amendment." *Encyclopedia of African-American Civil Rights From Emancipation to the Present*, p. 63. Edited by Charles D. Lowery and John F. Marszalek. New York: Greenwood Press, 1992.

  Brief article on the origin, purpose, and results of amendment.

- Lawson, Steven F. *Black Ballots: Voting Rights in the South, 1944-1969*. New York: Columbia University Press, 1976.

  An excellent source for discussion of efforts by Southern blacks, in general, to secure voting rights, and the fight of Alabama blacks against the Boswell Amendment, in particular.

- Miller, Loren. *The Petitioners: The Story of the Supreme Court and the Negro*. New York: Pantheon Books, 1966.

  Contains a discussion of the significance of the amendment.

Dixiecrats—The States' Rights Party, 1948

Dr. Glenn Feldman, University of Alabama at Birmingham

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 15

- The States' Rights party, also known as the "Dixiecrats," was a rump party that split off from the national Democratic party and ran candidates in the 1948 presidential election.

- The party sprang into existence on July 17, 1948 when it held its national convention in Birmingham, Alabama. It was the formal expression of a growing sectional and civil rights revolt against the national Democratic party.

- South Carolina governor J. Strom Thurmond and Mississippi governor J. Fielding Wright were nominated, respectively, for president and vice-president.

- Alabamians played a major role in founding, directing, and sustaining the organization. Alabama was one of the most important Dixiecrat states thanks especially to three men who may be properly referred to as the "Dixiecrat triumvirate": former-Governor Frank M. Dixon, state Democratic Executive Committee chairman Gessner T. McCorvey, and Birmingham attorney and political boss Horace C. Wilkinson.

- Dixiecrats organized in response to President Harry S. Truman's proposed 1948 civil rights package, understood by many whites as the greatest threatened federal intrusion into the South since Reconstruction. The package consisted of four primary pieces of legislation: abolition of the poll tax, a federal anti-lynching law, desegregation legislation, and a permanent Federal Employment Practices Committee (FEPC) to prevent racial discrimination in jobs funded by federal dollars.

- Dixiecrats portrayed their movement in the best possible light, as one designed to guarantee state sovereignty and constitutionally-guaranteed states' rights and reestablish Southern preeminence in the Democratic party. But the most important motive behind the movement was securing states' rights and constitutional principles in order to accomplish an overriding goal: preservation of the South's racial status quo.

- In Alabama, the Dixiecrats won an intramural state fight with regular or "Loyalist" Democrats and thereby controlled the state's party machinery. As a result, incumbent President Harry Truman's name did not even appear on the 1948 presidential ballot in Alabama.

- Despite the splintering of the Democratic party by the Dixiecrats on the right, and the Progressive party on the left (which nominated former vice-president and secretary of agriculture Henry A. Wallace), President Truman won reelection in the biggest upset in American political history. His margin of victory over Republican Thomas E. Dewey was only four-tenths of one percent. The Dixiecrats and the Progressives polled over a million votes, and the Dixiecrats were able to sweep four states (Alabama, Mississippi, Louisiana, and South Carolina), securing 39 electoral votes.

The Montgomery Bus Boycott

Dr. Dorothy Autrey, Alabama State University

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 15

Quick Summary

- Effort by Montgomery, Alabama, blacks to end segregation on city buses by boycotting the vehicles.

- Took place from December 5, 1955 to December 20, 1956.

- General conditions leading to boycott: (1) city ordinance requiring blacks to ride in designated sections in the rear of municipal buses (2) discourteous and violent treatment of African Americans by white city bus drivers (3) blacks' resentment and protest of segregation, violence, and mistreatment—at times resulting in arrests of blacks and violent confrontations between black riders and white bus drivers (4) formation of black organization, the Women's Political Council (WPC) that had as one of its goals the elimination of segregated city buses.

- Immediate event leading to boycott: the arrest of Rosa Parks, forty-two-year-old black seamstress and former secretary of local NAACP, for refusing to surrender her seat on a Montgomery bus to a white male passenger on December 1, 1955.

- Parks' arrest, coupled with long-term system of segregation on Montgomery municipal buses leads to decision by local blacks to boycott.

- Highlights of boycott: (1) role of E.D. Nixon, local black activist, in securing release of Parks from jail (2) efforts of WPC to organize one-day boycott, taking place, December 5 (3) emergence of Dr. Martin Luther King Jr., twenty-five-year-old Montgomery minister, as president of the Montgomery Improvement Association (MIA) and spokesman of the boycott (4) King's articulation of the nonviolent philosophy of protest as the ideology behind the boycott (5) use of mass meetings at local black churches as strategy and motivational sessions (6) decision to extend one-day boycott until city met basic demands of protestors (7) use of car pools and walking as ways of avoiding buses (8) rejection by city officials and representatives of bus company of demands for fairer treatment on buses (9) arrest of boycott leaders by city authorities and bombing of homes of some of the boycott leaders by white extremists (10) decision to sue the city for complete elimination of segregation on city buses (11) decision of federal district court, affirmed by the U.S. Supreme Court, declaring segregation on municipal buses unconstitutional, December 1956 (*Browder v. Gayle*).

- Significance of boycott: (1) successful effort by 40,000 blacks in Montgomery against segregation on municipal buses reflected new attitude of protest by southern blacks (2) considered the beginning of the Modern Civil Rights Movement (3) saw the rise of Martin Luther King Jr. as national civil rights leader and spokesman of Modern Civil Rights Movement (4) led to similar protests by blacks in other Southern cities.

The Montgomery Bus Boycott: Details

It had happened countless times before. A black person aboard a Montgomery, Alabama, city bus had been ordered by a white bus driver to surrender his or her seat to a white passenger. For the most part, blacks obeyed this order without visible resistance. To behave in any other manner meant violating a city ordinance, resulting in probable arrest and possible violence. But this time was different. A black woman passenger refused to give up her seat and was arrested. This act signaled the beginning of the Montgomery Bus Boycott and the start of the Modern Civil Rights Movement.

The Montgomery Bus Boycott was a 381-day protest by African Americans against segregation on city buses. From December 5, 1955 to December 20 of the next year, blacks in the capital city walked and formed car pools to get to their destinations, rather than ride the segregated vehicles. Their actions demonstrated that they were a determined people, willing to risk personal safety and comfort in order to confront an unjust system. Not only did their actions lead to the destruction of this system; they also led to a challenge of racial discrimination throughout the South.

The dignified, but demure-looking, middle-aged black woman whose arrest sparked the boycott, did not intend to stage a one-woman sit-in on a Montgomery bus. But Rosa Parks' background and character prepared her to do just that. On December 1, 1955, the day of her arrest, she was forty-two years old. She had faced segregation, discrimination, and violence as a black Alabamian. But as a child growing up in Pine Level, Alabama, she had been taught by her maternal grandfather to never accept injustice without protest. One of her most lasting and poignant childhood memories was of sitting up all night with her grandfather as he armed himself to protect his home and family from the Ku Klux Klan.

Parks carried this example of resistance to racism with her when she moved to Montgomery years later. She joined the local branch of the National Association for the Advancement of Colored People (NAACP). The NAACP was a national civil rights organization whose goal was to achieve blacks' full civil rights. For several years Parks served as the branch's secretary, where she worked closely with branch president, E. D. Nixon. Nixon was likely the most militant African American in Montgomery. Not only was he president of the local NAACP; he was also the head of the local affiliate of the Brotherhood of Sleeping Car Porters. As leader of both groups, Nixon led black Montgomerians in an attack of various forms of racial inequities. Parks was emboldened in her conviction that blacks should resist unfair treatment by Nixon's willingness to confront segregation, racial discrimination and anti-black violence in Montgomery.

A Montgomery racial situation which disturbed Rosa Parks, E. D. Nixon, and other blacks in the city, concerned separate seating on city buses. Parks' job as a seamstress at the downtown Montgomery Fair Store, required that she ride the bus on a regular basis. But she never accepted segregated conditions imposed upon blacks who rode the buses. Montgomery's segregationist ordinance and established practice in the city required that blacks sit in the last ten rows of seats on the bus and that whites sit in the first ten rows. A reserved section of sixteen rows of seats was also available for black passengers, but if a white passenger was without a seat, blacks had to remove themselves from this section.

The law also called for blacks to pay their fare at the front of the bus but to board the vehicle from the rear. White bus drivers often pulled from a bus stop before a black passenger could board from the back door. At other times, drivers drove off as blacks boarded the bus, leaving

them caught in the back doorway. But even worse was the insulting treatment African Americans received from white drivers; they were frequently cursed and called names. Protest of this kind of treatment could result in violence, as it did for a black soldier who was killed by a bus driver in the early 1950's. Parks herself had been thrown off a city bus in 1943 in a dispute with a white bus driver.

Initiating a protest against these conditions was not on Parks' mind as she stepped aboard a municipal bus on Thursday, December 1, 1955. She had finished her day's work at the Montgomery Fair Store and had boarded the Cleveland Avenue bus as she headed to her home in Cleveland Court. Because the bus was crowded she sat in the middle section. At the third stop, at the Empire Theater, a white male patron boarded the bus and was left standing. The "Mother of the Civil Rights Movement" later affirmed that her decision to remain seated was not based on physical fatigue. Parks maintained that her action was the result of long years of anger and frustration over the treatment blacks received under Montgomery's segregationist laws and customs. She was simply tired of blacks being pushed around.

Parks' arrest set in motion long years of planning for such an event by the local civil rights organizations and civic groups. The Women's Political Council, a civic group composed of black women professionals, had considered a boycott of the city's buses before Parks' arrest. What the Council and black leaders like E. D. Nixon needed was a black passenger whose arrest would engender a city-wide boycott of Montgomery's buses. Parks' image in the black community and her convictions regarding racial injustice made her a person upon whom they believed they could base their protest.

On the evening of Parks' arrest, Jo Ann Robinson, head of the Council and Professor of English at Alabama State College, a local black institution, duplicated thousands of copies of flyers announcing a one-day boycott, scheduled for the following Monday, December 5. The flyer urged blacks to "stay off all buses Monday." Instead, they were to walk "to work, to town, [and to] school." Black ministers agreed to announce the boycott to their congregations that Sunday. Announcement of the boycott also appeared in the Montgomery *Advertiser* on Sunday. Through these methods, nearly all in the black community were made aware of the protest plans.

Despite years of planning, local leaders were uncertain of the outcome of the one-day boycott. They were ecstatic when they observed Monday morning that the boycott was almost a total success. That afternoon they formed an organization to spearhead the movement, the Montgomery Improvement Association (MIA). A twenty-five-year-old black minister, Martin Luther King Jr., pastor of the Dexter Avenue Baptist Church, was selected as the organization's president. King was chosen by the group because he was an intelligent, young black man (he had received his Ph.D. from Boston University), and because his position as a newcomer to the city (arriving just the year before) meant he had not yet formed personal enemies who might also become enemies of the boycott.

Meanwhile, a mass meeting of blacks in the city was scheduled for that evening at Holt Street Baptist Church. Thousands gathered at the church for the purpose of determining the future course of the protest. King and the boycott's co-leader, black minister Ralph D. Abernathy (the pastor of First Baptist Church), set the tone of the meeting. They called upon blacks to continue the protest and made three demands of the white bus company and city officials. They were for "(1) Courteous treatment on the buses; (2) First-come, first-served seating, with whites in the front and blacks in the back; (3) Hiring of black drivers for the black bus routes." Blacks in attendance vowed to support a continued boycott and the list of demands.

For over a year black Montgomerians carried out their pledge. As they had been urged, they walked to their jobs, homes, and to stores. The MIA initially used black taxi cabs to transport others to their destinations. Later, when city officials forbade this practice, the MIA organized an intricate system of car pools. It established pick-up and drop-off points throughout the black community, using church station wagons. The system enabled blacks to carry out their obligations without being forced to return to city buses.

Meanwhile, white authorities refused to accept the MIA's demands. The organization then decided to use local black attorney, Fred Gray, to initiate a suit against the city's segregationist statute, charging that it violated the constitutional rights of blacks. Opposition by white authorities to the boycott was not limited to their refusal to accede to the demands of the boycotters. They ordered an arrest of the boycott's leaders based on a city law which prohibited boycotts without a legal basis. When this tactic proved unsuccessful, local whites attempted to squash the movement through intimidation and violence. In late January of 1956 the home of King was bombed and other boycott leaders received violent threats.

Blacks' capacity to endure daily discomfort and physical threats was in many ways the result of the leadership of King. King articulated a philosophy that became the calling card of the boycott and later the Modern Civil Rights Movement. Based on the teachings of Jesus Christ and Mahatma Ghandi, this philosophy is labeled non-violent passive resistance. It urged blacks to resist their enemies through love rather than hate and retaliation. This kind of behavior would eventually shame Southern racists into acceptance of the blacks' civil rights. Most black Montgomerians accepted King's nonviolent philosophy and this was in part responsible for the success of their protest.

Another reason for the success of the Montgomery Bus Boycott was the involvement of the entire black community in the effort. Black working class individuals, who were the bus company's principal patrons, bore the brunt of the boycott. But all socio-economic segments of the African-American community came together to agitate against segregated city buses. Their vigilance in the struggle for their legal rights was rewarded November 13, 1956, when the United States Supreme Court upheld a federal district court decision affirming that segregation on city buses was unconstitutional. Blacks chose to maintain the boycott until the court's official documents were received. That took place on December 20. The next day they returned, but this time to integrated buses, ending one of the most significant eras in American history and the beginning of another.

Montgomery Bus Boycott: Selected Annotated Bibliography

- Branch, Taylor. *Parting the Waters: America in the King Years, 1954-1963.* New York: Simon & Schuster, 1988.

  Contains an excellent and readable narrative of the boycott.

- Gray, Fred. *Bus Ride to Justice: Changing the System by the System.* Montgomery: Black Belt Press, 1995.

  An account of the origins and development of the Montgomery Bus Boycott by the lawyer for Rosa Parks and the Montgomery Improvement Association.

- King, Martin Luther, Jr. *Stride Toward Freedom: The Montgomery Story.* New York: Harper & Row, 1958.

  A story of the origins and course of the bus protest by the leader and spokesman of the episode.

- Parks, Rosa. *Rosa Parks: My Story.* New York: Dial Books, 1992.

  Parks' autobiography, giving her version of the events leading to the boycott, and its development and results.

- Robinson, Jo Ann Gibson. *The Montgomery Bus Boycott and the Women Who Started It: The Memory of Jo Ann Gibson Robinson.* Knoxville: University of Tennessee Press, 1987.

  An analysis of the bus boycott by the head of the Women's Political Council, the black women's group that sponsored the original one-day boycott.

Suggestions/Activities

- The Alabama Department of Archives and History's web site contains several classroom activities using primary sources from the Archives' collection at www.archives.state.al.us/teacher/rights/rights1.html.

Introduction: This page contains the Montgomery *Advertiser* newspaper article (December 4, 1955) announcing the start of the Boycott. The "Integrated Bus Suggestions" on the following page was circulated by the Montgomery Improvement Association following the settlement of the boycott in December 1956.

Negro Groups Ready Boycott Of City Lines

By JOE AZBELL
Advertiser City Editor

A "top secret" meeting of Montgomery Negroes who plan a boycott of city busses Monday is scheduled at 7 p.m. Monday at the Holt Street Baptist Church for "further instructions" in an "economic reprisal" campaign against segregation on city busses, The Advertiser learned last night.

The campaign, modelled along the lines of the White Citizens Council program, was initiated by unidentified Negro leaders after a Negro woman, Rosa Parks, was arrested by city police Thursday on a charge of violating segregation laws by sitting in the white section of a city bus.

Yesterday Negro sections were flooded with thousands of copies of mimeographed or typed letters asking Negroes to refrain from riding city busses Monday.

SECOND TIME

The letter states:

"Another Negro woman has been arrested and thrown into jail because she refused to get up out of her seat on the bus and give it to a white person. It is the second time since the Claudette Colbert case that a Negro has been arrested for the same thing. This must be stopped. Negroes are citizens and have rights.

"Until we do something to stop these arrests, they will continue. The next time it may be you, or you or you. This woman's case will come up Monday. We are, therefore, asking every Negro to stay off the busses on Monday in protest of the arrest and trial. Don't ride the busses to work, to town, to school or anywhere on Monday. You can afford to stay out of school for one day if you have no other way to go except by bus. If you work, take a cab or walk, but please, children and grownups, don't get on a bus at all on Monday. Please stay off the busses Monday."

(See NEGRO, Page 6A)

Negro Groups Ready Boycott

(Continued From Page 1)

WOULDN'T GIVE NAMES

The Rev. A. W. Wilson, pastor fo the Hold Street Baptist Church, said he would not divulge under "any circumstances" the names of the Negroes who asked permission to use the church facilities for the meeting.

"I don't feel I should give their names out for publication. But the meeting will be open and public and the doors will not be closed to Negroes or whites," he said.

Asked why he would not provide the names of the leaders of the boycott campaign and the meeting, the Rev. Wilson said that he didn't know enough about the meeting or the campaign to provide the information.

"Under no circumstance will I give you the names," he told The Advertiser.

First reports of the boycott came to The Advertiser Friday afternoon when white women reported their maids had asked for Monday off so they could "boycott the city busses" because "we have been asked to do it."

In the letter circularized yesterday, it was not stated what "for further instructions, attend the mass meeting" was intended to mean. The Rev. Wilson said "further instructions" doesn't mean anything except "just further instructions."

NO COMMENT

In Friday's attempts to locate Negro leaders backing the boycott plan, The Advertiser met with "no comment" and replies of "no knowledge."

In the Thursday night arrest of Rosa Parks, 634 Cleveland Ct., city policemen acted under authority of Section 11, Chapter 6 of the Montgomery City Code.

J. F. Blake, 27 N. Lewis St., City Lines bus driver, said the Parks woman refused to accept a seat in the Negro section assigned to her and instead seated herself in the white section. Blake called city police who took the Negro woman to police headquarters and charged her with violation of the segregation law. She will get a Recorder's Court hearing Monday.

J. H. Bagley, manager of the bus company, issued this statement after hearing of the circulars:

"The Montgomery City Lines is sorry if anyone expects us to be exempt from any state or city law. We are sorry that the colored people blames us for any state or city ordinance which we didn't have passed. We have to obey all laws just like any other citizen. We had nothing to do with the laws being passed, but we expect to abide by all laws, city or state, to the best of our ability."

Bagley said he first learned of the circulars today when a woman informed him her maid had brought one of the circulars to work with her. Bagley said he immediately went to the woman's house and obtained the circular and turned the matter over to the firm's attorney, Jack Crenshaw.

CALL
JIM REED
MUSIC for all occasions
Phone 2-3682 or 2-1386

HAWK IS GUEST

WORCESTER, Mass. — (UP)— Carl Anderson's unusual pet is a broadwing hawk. Found injured, the bird was nursed back to health and now appears to be a contented member of the Anderson household.

BEST COPY AVAILABLE

December 19, 1956

INTEGRATED BUS SUGGESTIONS

This is a historic week because segregation on buses has now been declared unconstitutional. Within a few days the Supreme Court Mandate will reach Montgomery and you will be re-boarding integrated buses. This places upon us all a tremendous responsibility of maintaining, in face of what could be some unpleasantness, a calm and loving dignity befitting good citizens and members of our Race. If there is violence in word or deed it must not be our people who commit it.

For your help and convenience the following suggestions are made. Will you read, study and memorize them so that our non-violent determination may not be endangered. First, some general suggestions:

1. Not all white people are opposed to integrated buses. Accept goodwill on the part of many.
2. The whole bus is now for the use of all people. Take a vacant seat.
3. Pray for guidance and commit yourself to complete non-violence in word and action as you enter the bus.
4. Demonstrate the calm dignity of our Montgomery people in your actions.
5. In all things observe ordinary rules of courtesy and good behavior.
6. Remember that this is not a victory for Negroes alone, but for all Montgomery and the South. Do not boast! Do not brag!
7. Be quiet but friendly; proud, but not arrogant; joyous, but not boistrous.
8. Be loving enough to absorb evil and understanding enough to turn an enemy into a friend.

Now for some specific suggestions:

1. The bus driver is in charge of the bus and has been instructed to obey the law. Assume that he will cooperate in helping you occupy any vacant seat.
2. Do not deliberately sit by a white person, unless there is no other seat.
3. In sitting down by a person, white or colored, say "May I" or "Pardon me," as you sit. This is a common courtesy.
4. If cursed, do not curse back. If pushed, do not push back. If struck, do not strike back, but evidence love and goodwill at all times.
5. In case of an incident, talk as little as possible, and always in a quiet tone. Do not get up from your seat! Report all serious incidents to the bus driver.
6. For the first few days try to get on the bus with a friend in whose non-violence you have confidence. You can uphold one another by glance or prayer.
7. If another person is being molested, do not arise to go to his defense, but pray for the oppressor and use moral and spiritual forces to carry on the struggle for justice.
8. According to your own ability and personality, do not be afraid to experiment with new and creative techniques for achieving reconciliation and social change.
9. If you feel you cannot take it, walk for another week or two. We have confidence in our people.

GOD BLESS YOU ALL.

THE MONTGOMERY IMPROVEMENT ASSOCIATION
The Rev. M. L. King, Jr., President
The Rev. W. J. Powell, Secretary

Source: Inez Jessie Baskin Papers, Alabama Department of Archives and History, Montgomery, Alabama.

Birmingham Demonstrations

Dr. Dorothy Autrey, Alabama State University

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 16

Quick Summary

- A series of protest marches and sit-ins by Birmingham's African Americans against segregated facilities in downtown department stores (water fountains, restrooms, dressing rooms, lunch counters) and against employment discrimination. Called "Project C" for "Confrontation."

- Took place over a thirty-two day period in 1963 (April 3–May 10).

- Organized by Southern Christian Leadership Conference (SCLC), a civil rights organization founded by Dr. Martin Luther King Jr. and other black ministers in 1957, and by the Alabama Christian Movement for Human Rights (ACMHR), a Birmingham protest group organized by Reverend Fred Shuttlesworth, local black minister and civil rights agitator.

- Goal of demonstrations: to highlight Birmingham's rigid segregationist laws and employment discrimination, and to force correction by federal government intervention and local action.

- Carried out by thousands of Birmingham blacks, including black youths, ages six to sixteen.

- Launched from the Sixteenth Street Baptist Church, a leading black church near downtown Birmingham.

- Highlights of demonstrations: (1) marches by local blacks to downtown Birmingham, where sit-ins were staged (2) the arrest of thousands of marchers by police under the direction of Public Safety Commissioner Eugene "Bull" Conner (3) the use of school-aged children in the demonstrations (4) Conner's use of high-pressure water hoses and police dogs against the protestors, including children (5) nation-wide and federal government condemnation of Conner's tactics (6) the arrest of King and SCLC aides for disobeying a court order against the demonstrations (7) King's "Letter from a Birmingham Jail," a defense of SCLC's involvement in the demonstrations and of its non-violent philosophy, written in response to a statement by eight local white ministers condemning King, SCLC, and the protests (8) agreement on the part of a committee representing the white community to meet the basic demands of the protestors.

- Significance: (1) dramatized the high level of injustices against blacks in Birmingham (2) pressured federal government to intervene to enforce constitutional rights of blacks (3) demonstrated the committment of Birmingham blacks to the struggle for equal rights (4) led to similar protests by blacks in other Southern cities.

Birmingham Demonstrations: Details

"Birmingham is the most thoroughly segregated city in America," was the verdict of Dr. Martin Luther King Jr. as the Southern Christian Leadership Conference (SCLC) began the Birmingham demonstrations. These were a series of protests carried out by Birmingham blacks under the direction of the SCLC from April 3 to May 10, 1963, against segregated public accommodations in downtown Birmingham and against employment discrimination. The city was the largest and richest in Alabama, but African Americans benefitted little from its wealth. Most were denied the right to vote, were banned from using city recreational facilities, and were relegated to the area's most menial and lowest- paid jobs. Most humiliating of all, in downtown stores, they were forced to use "colored" water fountains, dressing rooms, restrooms, and lunch counters.

But some blacks refused to accept racial discrimination and degradation. They established protest groups like the National Association for the Advancement of Colored People (NAACP) which challenged disfranchisement, police murders of blacks, and other forms of racial oppression, largely through the courts. In 1956, however, a new protest group was formed which confronted racial bigotry in new ways. The Alabama Christian Movement for Human Rights (ACMHR) emerged as the brainchild of Reverend Fred Shuttlesworth, a local African-American Baptist minister who believed that a more direct attack on racism was necessary. The boycotts and other anti-racism activities it sponsored had failed to win the support of a large number of blacks and had not posed a serious challenge to unfair laws and protest against the group.

The ACMHR and Shuttlesworth decided that, perhaps, a civil rights agency with a national image and broader connections might provide the assistance and guidance it needed in its struggle for relative equality. It decided SCLC was that civil rights group. Indeed, SCLC, with Dr. Martin Luther King Jr. as its head, had the kind of visibility, prestige, and experience in civil rights activities which could focus national attention on the racial injustice under which black Birminghamians lived. King and the SCLC accepted Shuttlesworth's and his organization's invitation to come to Birmingham because they believed that exposure of the city's discrimination against blacks would pressure the federal government to force local white leaders to rectify past injustices.

They labeled their efforts "Project C" for "Confrontation." They realized that local police would vigorously resist them, but also knew that such opposition would accomplish their goal of using Birmingham and its racial laws and practices to dramatize the general unfair conditions under which blacks across the South were forced to live. Specifically targeted were segregated downtown facilities and job discrimination against African Americans by white employers.

The thirty-two day protest was launched from the Sixteenth Street Baptist Church and involved thousands of black residents of Birmingham, including hundreds of black youths. During its first phase (April 3–April 6), small groups of demonstrators attempted to march to downtown department stores and to city hall. They were arrested by the Public Safety Commissioner Eugene "Bull" Conner. The head of the city's law enforcement officials was the city's most well-known racist, but in the earliest stage of the protest, he failed to demonstrate the violent behavior many expected of him.

Meanwhile, a local judge issued an injunction barring further protest. In what can be termed phase two of the struggle (April 6–April 20), blacks extended their efforts to undermine segregation and discrimination. Several hundred blacks marched from the Sixteenth Street Church headed for the downtown area. This time Conner had the police use dogs and high-powered

water hoses against them. Tensions mounted when, on April 12, King and his closest aide, Reverend Ralph D. Abernathy, were arrested for violating the judge's order against demonstrations. While in jail, King responded to a statement from eight white clergymen criticizing him and SCLC as "outsiders" and the protest as "unwise and untimely." King's "Letter from a Birmingham Jail" asserted that long-term racism in the city "compelled [him] to carry the gospel of freedom beyond [his] particular hometown."

Phase three of the Birmingham Campaign took place from April 20 to May 10. It began with King's release from jail and with SCLC's decision to use school children (ages 6 to 16) in the marches. Admittedly "a calculated risk," the use of hundreds of youngsters helped accomplish SCLC's goal. Millions across the nation were appalled by scenes of young children being attacked by Connor's snarling dogs and knocked against walls by high-pressured water hoses. Although the demonstrations continued, it was such actions by Connor that convinced a group of Birmingham business leaders to agree to the demonstrator's basic demands.

Birmingham Demonstrations: Selected Annotated Bibliography

- Bennett, Lerone, Jr. *Before the Mayflower: A History of Black America*. 5th ed., Chicago: Johnson Pub. Co., 1982.

  Contains an excellent narrative account of the Birmingham protests, with an emphasis on specific details of the episode.

- Branch, Taylor. *Parting the Waters: America in the King Years, 1954-1963*. New York: Simon & Schuster, 1988.

  Contains an engaging and extremely informative narrative of the Birmingham protests; includes details not usually given in works of this type.

- Eskew, Glenn T. "Birmingham Confrontation." *Encyclopedia of African American Civil Rights From Emancipation to the Protest*, pp. 47-48. Edited by Charles D. Lowery and John F. Marszalek. New York: Greenwood Press, 1992.

  An article summarizing the main details of the march.

- _____. *But For Birmingham: The Local and National Movements in the Civil Rights Struggle*. Chapel Hill: University of North Carolina Press, 1997.

- Garrow, David. *Bearing the Cross: Martin Luther King, Jr. and the Southern Christian Leadership Conference, 1955-1968*. New York: William Morrow, 1986.

  A thorough analysis of all of SCLC and King's civil rights activities, including the Birmingham Confrontation.

- Lewis, David L. *King: A Critical Biography*. New York: Praeger Books, 1970.

  Contains a detailed narrative and interpretive account of the Birmingham protests.

- Oates, Stephen. *Let the Trumpet Sound: The Life of Martin Luther King, Jr.*, New York: Harper & Row, 1982.

  A very well-written narrative and interpretive account of King's life. Contains extremely helpful section on the Birmingham demonstrations.

- *A Walk to Freedom: The Reverend Fred Shuttlesworth and the Alabama Christian Movement for Human Rights, 1956–1964*. Birmingham: Birmingham Historical Society, 1998.

- Martin Luther King Jr.'s "Letter From Birmingham Jail" is widely available in anthologies and American history textbooks. It is a useful tool for classroom instruction.

Bombing of Sixteenth Street Baptist Church

Dr. Dorothy Autrey, Alabama State University

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 16

Quick Summary

- Bombing of the black church that was used as the center of black protests during the Birmingham demonstrations of April and May 1963, resulting in the deaths of four young girls and injuries to twenty-one others.

- Victims:
  - Denise McNair, age 11
  - Addie Mae Collins, age 14
  - Carole Robertson, age 14
  - Cynthia Wesley, age 14

- Occurred September 15, 1963, near the end of Sunday School at the church. Carried out with ten sticks of dynamite.

- Results: (1) creates anger, vindictive spirit in blacks, resulting in interracial violence on Birmingham streets (2) initially arouses remorse in whites then, later, fears of black reprisals (3) fear of violence and black retaliation persuades Governor George Wallace to send in three hundred state troopers (4) leads to murder of two innocent blacks following bombing, one by police and the other by white teenagers (5) prompts intervention by federal government to determine the guilty parties.

- Significance: (1) reflects extreme efforts by Southern racists to forestall attempts by Southern blacks to receive equal rights (2) is a retaliation for the role of Sixteenth Street Church in spring 1963 demonstrations (3) makes Southern moderates speak out against racial violence and demand the arrest and prosecution of responsible parties (4) prompts the Southern Christian Leadership Conference (SCLC) to strengthen its attacks against Southern racism.

Bombing of Sixteenth Street Baptist Church: Details

It was September 15, 1963, Youth Day at the Sixteenth Street Baptist Church in Birmingham, Alabama—a time when the young people of the church carried out the day's worship service. The church had been the center of civil rights demonstrations that April and May. But that fact was not likely on the minds of most church members that morning, especially not the four girls who were to be part of the Youth Day's activities. They had left their Sunday School class early and were preparing excitedly for their role on the morning's program. Suddenly a tremendous blast "shook the entire church and showered the classrooms with plaster." The four girls lay dead, buried beneath mounds of debris and mortar, and twenty-one others lay injured.

The explosion that took the lives of Denise McNair, eleven years old, Carole Robertson, Addie Mae Collins, and Cynthia Wesley, all fourteen, was one of the events which changed the nature of the Modern Civil Rights Movement in Birmingham and in the South as a whole. Blacks had been killed before in the struggle for their rights. Medgar Evers, leader of the Mississippi chapter of the National Association for the Advancement of Colored People (NAACP), had been assassinated that June. But the Birmingham demonstrations for the previous spring had not resulted in any deaths. Neither had any of the forty racial bombings that had taken place in Birmingham over the past years. What shocked blacks, and many whites, was that a church, a house of God, had been bombed, and four innocent children had been killed.

The days and hours immediately following the explosion revealed a city badly shaken by the events of September 15. To forestall violent retaliation on the part of blacks, Governor George Wallace ordered three hundred state troopers to the city. Businesses closed their doors. Black and white youths engaged in rock battles on Birmingham streets. Police restricted blacks to their neighborhoods; blacks acted as protectors of many of the homes of community leaders.

More important was the lasting impression the murders had on blacks and whites in the city. Initially, some whites expressed dismay over the tragedy, but gradually became fearful of possible black retaliation. Other whites apparently believed the bombing opened the door for further acts of violence against African Americans. Two blacks were killed by whites in the hours following the explosion, one by police, the other by white teenagers. The attack on the church also had disquieting effects in the black population. Some of the city's more conservative African-American elements saw the bombing as the result of a civil rights movement which had gone too far, too fast in its goals and tactics. Most African Americans were overpowered by the bombing's essential meaning: that despite the success of recent demonstrations in their community, they still faced an extremist element in their midst which was committed to carrying out any evil to maintain racial subjugation.

But courageous and insightful blacks and moderate and liberal whites were touched by the tremendous devastation and human suffering the explosion caused and some of these determined that such an act should not happen again. And the bombing persuaded the Southern Christian Leadership Conference (SCLC), the civil rights group led by Martin Luther King Jr. that had organized the Birmingham demonstrations, to accelerate its efforts to ensure that blacks received the opportunity to live in a safe and just society.

Bombing of Sixteenth Street Baptist Church: Selected Annotated Bibliography

- Branch, Taylor. *Parting the Waters: America in the King Years, 1954 -1963.* New York: Simon & Schuster, 1988.

  An excellent accounting of the Sixteenth Street Baptist Church bombing, including specific results and reactions to it.

- Eskew, Glenn T. *But For Birmingham: The Local and National Movements in the Civil Rights Struggle.* Chapel Hill: University of North Carolina Press, 1997.

- Garrow, David J. *Bearing the Cross: Martin Luther King Jr. and the Southern Christian Leadership Conference, 1955–1968.* New York: William Morrow & Co., 1986.

  A detailed narrative and analytical account of King's and SCLC's response to the Sixteenth Street Baptist Church bombing.

- Hampton, Henry and Steve Fayer, eds. *Voices of Freedom: An Oral History of the Civil Rights Movement from the 1950's through the 1980's.* New York: Bantam Books, 1990.

  Contains photographs of the girls and reactions to the Sixteenth Street Baptist Church bombing by SCLC aides, local blacks, and others.

- Oates, Stephen. *Let the Trumpet Sound: The Life of Martin Luther King, Jr.* New York: Harper & Row, 1982.

  Contains a short but insightful account of the Sixteenth Street Baptist Church bombing.

Suggestions/Activities

- Field trip to the Birmingham Civil Rights Institute. The Sixteenth Street Baptist Church sits across the street from the Institute.

March on Washington

Dr. Dorothy Autrey, Alabama State University

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 16

Quick Summary

- Interracial march by 250,000 blacks and whites on August 28, 1963 in Washington D.C., protesting segregation and job discrimination against blacks in the nation. Also called March for Freedom and Jobs.

- Marchers were protesting against segregation in public accommodations and widespread job discrimination against blacks.

- Idea originated with A. Philip Randolph, veteran black labor and civil rights leader; organized by Randolph aide, Bayard Rustin.

- Specific purpose of march: to highlight general racial injustices against blacks and to pressure Congress to pass the civil rights bill proposed by President John F. Kennedy on June 12.

- Specific incidents, summer of 1963, giving impetus to the march:
  - **Attempt by George Wallace, Alabama governor, to prevent two black students from entering the University of Alabama on June 11.**
  - Assassination of Medgar Evers, black civil rights worker in Mississippi, on June 12.

- Leading participants and sponsors: heads of major civil rights organizations—Southern Christian Leadership Conference (SCLC), National Association for the Advancement of Colored People (NAACP), Student Non-violent Coordinating Committee (SNCC) and prominent white labor and religious leaders.

- March takes place as all-day affair; begins at Washington Monument and ends at Lincoln Memorial.

- Highlights of March: music by black and white entertainers; speeches by civil rights leaders.

- Major speech by Martin Luther King Jr.: "I Have a Dream."

- Significance of March: (1) brings together thousands of blacks and whites in peaceful protest of racial injustice (2) calls attention to Kennedy's civil rights bill (3) places the civil rights agenda before the nation (4) advances the cause of civil rights in the country.

March on Washington: Details

It was near the day's end. Many of the 250,000 persons gathered in Washington, D.C., at the Lincoln Memorial, on August 28, 1963, were tired from the day's events. They had heard music from famous entertainers and speeches from civil rights leaders. But now, some were preparing to leave when Gospel singer Mahalia Jackson drew them back into the crowd with her singing. Then Martin Luther King Jr., head of the Southern Christian Leadership Conference (SCLC), held them spellbound by his "dream that one day this nation [would] rise up and live out the true meaning of its creed."

To these exhausted and weary civil rights marchers, these last two events reflected more than any of the day's other activities the spirit and meaning of the March on Washington. They had come to the nation's capital to express their hope that the country would afford its black citizens the constitutional rights which should have been theirs when Abraham Lincoln's Emancipation Proclamation and the end of the Civil War led to their freedom.

The march was the work of many individuals and groups. It was the original idea of veteran civil rights and labor leader, A. Philip Randolph. The tall, well-spoken but agitative black man had been involved in the struggle for black rights since the 1920s. In 1925 he had organized the first black labor union, the Brotherhood of Sleeping Car Porters. He was probably most famous for his role in the March on Washington Movement—an effort by blacks in 1941 (during World War II) to persuade President Franklin D. Roosevelt to issue an executive order outlawing racial discrimination in federal war industries by threatening to bring to Washington 100,000 protesting blacks.

Randolph's World War II march never materialized because Roosevelt agreed to his demands. But Randolph fully meant for his idea of a 1963 march to be realized. His concept was of a march on Washington D.C. that would bring together blacks and whites from all over the nation in an expression of racial unity against the injustices which made African Americans second class citizens. It was labeled a " March for Freedom and Jobs." Its specific goal was to extend pressure on the United States Congress to pass the civil rights bill President John F. Kennedy had proposed the previous June. Events of that summer made it more important that the event take place. These included the attempt by Alabama governor, George Wallace, to prevent two blacks from entering the University of Alabama on June 11 and the murder of Mississippi civil rights leader, Medgar Evers on June 12.

Randolph's long-time aide, Bayard Rustin, organized the event. The leading civil rights organizations were co-sponsors. These included the heads of the NAACP (Roy Wilkins), SNCC (John Lewis), the National Union League (Whitney Young), and SCLC (King). Also helping to sponsor the effort were important religious and labor leaders.

The marchers included persons from across the country and from overseas, representing all classes, nearly all ages, and most of the religious groups of the country. They also included from 75,000 to 95,000 whites. Their day began at the Washington Monument where they heard well-known black and white entertainers—like folk singers Peter, Paul and Mary, Joan Baez, and Odetta—render freedom songs. Then the marchers walked the short distance to the Lincoln Memorial where the main activities of the day were to take place. At the site of the monument to the "Great Emancipator," they were entertained by more freedom music. Most of the program at the Memorial consisted of speeches from celebrities, religious and labor leaders, and the heads of the sponsoring civil rights groups. Whitney Young, Roy Wilkins, and John Lewis, along with the white representatives of labor (Walter Reuther of the United Auto workers) and of religious

organizations (Eugene Carson Blake of the United Council of Churches) urged the nation to fulfill its commitment of equal rights to all Americans.

It was near the end of the program that the assembled thousands and the millions watching on television witnessed what can be described as the most memorable moments of the day. Mahalia Jackson, renowned Gospel singer, performed almost at the program's conclusion. Her song "Move on Up a Little Higher" seemed to reinvigorate the physically tired marchers who had endured the events of a day in the sweltering heat. The highlight of the march was the last event on the day's agenda. Martin Luther King Jr. delivered a powerful and impassioned speech which would echo in the marcher's minds and souls, and in the souls of millions of others, for years to come. His "I Have a Dream" speech embodied the faith of nearly all African Americans and of freedom-loving whites.

King's "words were a magnet for the tens of thousands of shattered black aspirations and guilt ridden white desires for fellowship." It gave the marchers the kind of emotional exuberance and spiritual strength to return to their communities better equipped to confront racial injustice. In less than a month, on September 15, when four black girls would be killed in the bombing of the Sixteenth Street Baptist Church in Birmingham, Alabama, King's message of hope and expectation for justice would be sorely needed.

The March on Washington was one of the most successful events in the Modern Civil Rights Movement. In bringing thousands of whites and blacks together in peaceful protest it indicated that the demand for equal justice for African Americans was an expression of the desires of a large segment of the American public. It called attention to President Kennedy's civil rights bill pending in Congress and "it brought America face to face with its responsibilities as a nation." More than anything else, it gave blacks an opportunity to say to America and to the world that they would no longer accept racial subjugation without active protest.

March on Washington: Selected Annotated Bibliography

- Bennett, Lerone, Jr. *Before the Mayflower: A History of Black America,* 5th ed. Chicago: Johnson Pub. Co., 1982.

  Contains a brief but compelling account that supplies specific details of the march.

- Branch, Taylor. *Parting the Waters: America in the King Years, 1954–1963.* New York: Simon & Schuster, 1988.

  Contains a very readable version of the march.

- Lewis, David L. *King: A Critical Biography.* New York: Praeger Books, 1970.

  Contains an interesting and provocative account of the march.

- Quarles, Benjamin. *The Negro in the Making of America.* New York: Collier Books, 1964; second edition, New York: Simon & Schuster, 1996.

  Contains a short summary of the march, adequate for the reader who desires the essential details of the event.

215

Selma-to-Montgomery 1965 Voting Rights March

Dr. Gwen Patton, Trenholm State Technical College

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 17

Quick Summary

- Alabama's 1901 Constitution effectively removed black males from voting rolls, making null and void the 1867 15th Amendment to the U.S. Constitution.

- Alabama blacks struggled for enfranchisement in a variety of ways in the 1950s and 1960s:
  - NAACP legal strategy via jury selection process—1957 Civil Rights Act.
  - Mass movement strategy in conjunction with SNCC (1963); SCLC's voter education project placed organizers in many of Alabama's Black Belt counties (1965).
  - Citizenship schools, established to help blacks master the "Literacy test," proliferated.
  - Hundreds of African Americans lined up at registrar offices attempting to register to vote.
  - Hundreds of voting rights activists beaten and jailed by local police.
  - Mass meetings and rallies in black churches met with police violence, notably the killing of Jimmy Lee Jackson in Marion on February 18, 1965, as he attempted to protect his mother from policemen's billy clubs.

- The 1965 Selma-To-Montgomery Voting Rights March:
  - 1st Attempt, March 7, "Bloody Sunday": Marchers trekked from Browns Chapel AMEZ to Edmund Pettus Bridge, but were viciously attacked by local police and state troopers.
  - 2nd Attempt, March 9: Marchers trekked to Pettus Bridge, knelt, prayed, and then returned to Browns Chapel, but Rev. James Reeb dies when beaten by white vigilantes.
  - 3rd Attempt, March 21: Marchers, with the protection of a federal court order and a Federalized National Guard, proceeded to the state Capitol to petition for voting rights.
  - March 24: At "Stars for Freedom" rally near Montgomery, at City of Saint Jude, world-renowned entertainers performed inspirational show then joined the march the next day.
  - March 25: Marchers arrived at state Capitol, where Martin Luther King Jr. gave a speech; Viola Luizzo, a marcher, was killed by the Ku Klux Klan that night in Lowndes County.

- Aftermath of March:
  - August 6, 1965: President Lyndon B. Johnson signed the Voting Rights Act of 1965.
  - August 20, 1965: Rev. Jonathan Daniels, a white Episcopal priest from out-of-state, was killed by a part-time Deputy Sheriff in Lowndes County.
  - In 1970 two black men were elected to the legislature—the first since Reconstruction.
  - To this day, movements for democracy the world over claim Alabama's voting rights struggle as an inspiration and sing the movement's anthem, "We Shall Overcome."

Selma-to-Montgomery 1965 Voting Rights March: Details

African Americans have long struggled for full rights of citizenship. In the antebellum period, slaves sought, at the very least, the right of freedom, whereas free blacks petitioned for full citizenship. But, although restricted by the Missouri Compromise of 1820, slavery expanded and the Supreme Court decided in the Dred Scott case of 1857 that no African American could claim citizenship rights.

After the South lost the Civil War, the Civil Rights Act of 1866 granted citizenship and voting rights to all native-born Americans except American Indians. However, this act was not enforced. Thus, in 1868, the 14th Amendment to the Constitution was ratified, which extended citizenship and voting rights to African-Americans. The following year, 1869, the 15th Amendment was added, forbidding discrimination in voting based on race, color, or previous condition of servitude. Numerous African-Americans were then elected, during the brief Reconstruction period, to local, state, and federal offices as blacks exercised their right to vote.

When Reconstruction ended, almost all of the rights theretofore bestowed upon African-Americans were reversed. Alabama accomplished this reversal with its 1901 Constitution, effectively disfranchising almost all African-American voters in Alabama.

In 1960 in Alabama counties like Blount, Clay, DeKalb, Marshall, Morgan, and Tallapoosa, where few blacks lived, there were very few, if any, black voters. Even in the Black Belt counties of Lowndes and Wilcox, where African-Americans comprised 80% or more of the population, there were almost no black voters.

A struggle by Alabama blacks to regain their citizenship and voting rights began in earnest by 1936. African-American communities throughout the state established civic and voter leagues known as citizenship schools. These schools tutored prospective African-American voters on how to complete the literacy test and how to respond to potential questions asked by usually hostile registrars. The most important aspect of the citizenship schools, however, was to instill pride, perseverance, and persistence. Despite being constantly insulted and denied by recalcitrant registrars, these applicants would try again and again to register to vote. These persistent attempts were the heart and soul of the struggle, and they helped give rise to the 1965 voting rights movement.

In February 1965, after attending a voting rights rally in a church in the Black Belt community of Marion in Perry County, the parishioners were attacked by state troopers as they exited the church. Jimmie Lee Jackson, while attempting to protect his mother from the troopers' billy clubs, was shot point blank by two of the troopers. Seven days later, on February 25, Jackson died from his gunshot wounds.

Saddened by the killing of Jackson, African-Americans, especially in Perry County and in adjacent Dallas County, were determined more than ever to advance their voting rights struggle. Almost immediately after the funeral of Jackson plans began to be made to march from Selma to Montgomery to petition for a redress of wrongs by the State of Alabama.

After two attempts, the first known as "Bloody Sunday" as a result of the brutal beatings heaped upon marchers by state troopers and the local posse on horseback, the march, with protection from federalized National Guard troops, proceeded on March 21, 1965. Four days later, after walking 54 miles, the marchers arrived in Montgomery and camped out at the City of St. Jude, a Catholic complex that served the black community. That night, March 24, a tremendously motivating "Stars for Freedom" rally was held on the campus. Singers Harry Belafonte,

Peter, Paul and Mary, and Tony Bennett; and comedian Sammy Davis Jr. entertained the weary marchers.

The following morning, March 25, the marchers completed the last leg of the trek to the State Capitol. There, Martin Luther King Jr. delivered a powerful speech, "How Long, Not Long," to over 10,000 people assembled on the Capitol steps and beyond. That evening one of the marchers, Mrs. Viola Luizzo, was shot and killed by the Ku Klux Klan in nearby Lowndes County.

The Selma-to-Montgomery March effected great change in Alabama and the nation. President Lyndon B. Johnson signed the Voting Rights Act of 1965 on August 6, prohibiting most of the barriers that prevented African-Americans from voting. The act provided for federal registrars to go to Alabama and other states to ensure the enfranchisement of African-Americans. In 1960 there were 53,336 black voters in Alabama. In 1990 this number had risen to 537,285.

The voting rights movement was not for black Alabamians only. Other ethnic groups, especially Hispanics, also benefitted as a result of this arduous struggle. Pro-democracy movements the world-over looked to Alabama's African-American voting rights movement as a source of inspiration and courage. Germans sang "We Shall Overcome," the voting rights movement's anthem, as they tore down the Berlin Wall in 1989. The same year, Chinese students, in their movement for democratic reforms, sang "We Shall Overcome" as they faced down government tanks in Beijing's Tiananmen Square. The world, in 1994, joined the chorus with South Africans upon the dismantling of apartheid and the election of its first-ever black president, Nelson Mandela.

On November 12, 1996, President Bill Clinton signed a law designating the march route as the "Selma-to-Montgomery National Historic Trail." Prior to this historic designation, the Alabama Department of Transportation requested that the route be designated as a "National Scenic By-way and All-American Road." On August 4, 1995, Alabama governor Fob James officially signed the request, which was approved by the Federal Highway Administration in December 1995. The 54-mile Voting Rights Trail will be commemorated with interpretive centers, museums, parks, wayside panels, walking trails, and other historical markers.

Selma-to-Montgomery 1965 Voting Rights March: Selected Annotated Bibliography

- Chestnut, J.L. Jr. and Julia Cass. *Black in Selma: The Uncommon Life of J.L. Chestnut, Jr.* New York: Farrar, Straus and Giroux, 1990.

  Chestnut, the first black lawyer in Alabama's Black Belt, was one of the lawyers who provided legal services to the marchers and King. He now has the state's largest black law firm.

- Foreman, James. *Sammy Younge, Jr.: The First Black College Student to Die in the Black Liberation Movement.* New York: Grove Press, 1968.

  Sammy was one of the 1,600 Tuskegee Institute students who caravanned to join marchers on their second attempt to march.

- Lewis, John and Michael D'Orson. *Walking with the Wind: A Memoir of the Movement.* New York: Simon & Schuster, 1998.

  Lewis, now a U.S. Congressman (D-Ga), was chairman of the Student Non-violent Coordinating Committee (SNCC) in 1965. Lewis chronicles SNCC's organizing efforts in Selma (1963-66) that gave impetus for the 1965 Voting Rights March. Lewis was present at all march attempts, and was at the head of the march on "Bloody Sunday" where he was brutally beaten by Alabama State Troopers.

- Institute for Southern Studies. *Southern Exposure* 9 (1981).

  Entire issue (no. 1) devoted to articles by civil and voting rights activists, several of whom were key organizers for the march. Includes a time line of significant events from 1919 to 1980.

- *Free At Last: A History of the Civil Rights Movement and Those Who Died in the Struggle.* Montgomery: Southern Poverty Law Center, Civil Rights Education Project, 1989.

  A succinct chronicle with brief biographies of those killed from 1954–1968.

Suggestions/Activities

- Video: "A Race to Freedom." Trenholm State Technical College Archives, Montgomery, Alabama, 1995. 28 minutes with narrative and freedom songs soundtrack that depicts the freedom movement from slavery to the 1960's.

Selma-to-Montgomery 1965 Voting Rights March: Primary Source Introduction

Between 1964 and 1965 the state of Alabama prepared a complicated system of voter registration in order to prevent registration of African-American voters. The system changed four times between January 1964 and August 1965, when all tests were invalidated by the 1965 Voting Rights Act.

Between 1964 and 1965 there was not one test. In order to make it difficult for people to "study" for the test there were variations used in a random fashion. Between August 1964 and July 1965 the state had 100 different tests and the applicant was to choose one at random from a binder. Generally each test had 3 parts - 1) copy or write from dictation an excerpt from the US Constitution; 2) Answer 4 questions based on the excerpt just copied; and, 3) answer 4 "general knowledge" questions about state and national citizenship (usually fill in the blank or T/F). Examples of the last section are: "The Supreme Court is the chief lawmaking body of the state" (T/F), or "Name 2 levels of government which can levy taxes."

The item enclosed is a copy of a sample test used by Rufus A. Lewis, a voting rights pioneer who led voter education classes for African-Americans in Montgomery in the 1960s. The sample is from the Honorable Rufus A. Lewis Collection at Trenholm State Technical College Archives in Montgomery, Alabama. The collection contains papers and small artifacts documenting the Citizenship School and Lewis' role in helping black voters overcome the literacy test barrier.

_____
(Applicants Full Name)

QUESTIONNAIRE

1. State your name, the date and place of your birth, and your present address

_____

_____

2. Are you single or married?_____ (a) If married, give name, resident and place of birth of your husband or wife, as the case may be:_____

_____

_____

3. Give the names of the places, respectively, where you have lived during the last five years; and the name or names by which you have been known during the last five years:_____

_____

_____

4. If you are self-employed, state the nature of your business:_____

_____

A. If you have been employed, by another during the last five years, State the nature of your employment and the name or names of such employer or employers and his or their addresses:_____

_____

5. If you claim that you area bona fide resident of the State of Alabama, give the date on which you claim to have become such bona fide resident:_____

_____(a) When did you become a bona fide resident of _____

County:_____(b) When did you become a bona fide resident of _____

Ward or Precinct _____

6. If you intend to change your place of residence prior to the next general election, state the facts: _____

7. Have you previously applied for and been denied registration as a voter? _____

(a) If so, give the facts:

8. Has your name been previously stricken from the list of persons registered?

_____ _____

9. Are you now or have you ever been a dope addict or a habitual drunkard?_____

(A)If you are or have been a dope addict or a habitual drunkard, explain as fully as you can:_____

THE HON. RUFUS A. LEWIS COLLECTI
DR. GWEN PATTON, ARCHIVIST
H. COUNCILL TRENHOLM STATE TECHNICAL COLLEGE TSTC ARCHIVES

10. Have you ever been legally declared insane? _____(a) If so, give details:

_____

11. Give a brief statement of the extent of your education and business experience:

_____

_____

12. Have you ever been charged with or convicted of a felony or crime or offense involving moral turpitude? _____(a) If so, give the facts:_____

13. Have you ever served in the Armed Forces of the United States Government?_____

(a) If so, state when and for approximately how long:_____

_____

14. Have you ever been expelled or dishonorable discharged from any school or college or from any branch of the Armed Forces of the United States, or of any other Country? _____ If so, state facts:_____

15. Will you support and defend the Constitution of the United States and the Constitution of the State of Alabama?_____

16. Are you now or have you ever been affiliated with any group or organization which advocates the overthrow of the United States Government or the government of any State of the United States by unlawful means?_____(a) If so, state the facts:_____

17. Will you bear arms for your country when called upon by it to do so?_____

If the answer is no, give reasons:_____

18. Do you believe in free elections and rule by the majority?_____

19. Will you give aid and comfort to the enemies of the United States Government or the Government of the State of Alabama?_____

20. Name some of the duties and obligations of citizenship:_____

_____

_____

(A) Do you regard those duties and obligations as having priority over the duties and obligations you owe to any other secular organization when they are in conflict?_____

21. Give the names and post office addresses of two persons who have present knowledge of your bona fide residence at the place as stated by you:_____

_____

_____

_____

THE HON. RUFUS A. LEWIS COLLECTION

TSTC ARCHIVES

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 TSTC ARCHIVES

Sample Sample

Insert Part III (5)

(The following questions shall be answered by the applicant without assistance.)

1. What is the chief executive of Alabama called? Governor

2. Are post offices operated by the state or federal government?

Federal Government

3. What is the name of the president of the United States?

Lyndon B. Johnson

4. To what national lawmaking body does each state send senators and representatives? Congress

---

Instructions"A"

The applicant will complete the remainder of this questionnaire before a Board member and at his instructions. The Board member shall have the applicant read any one or more of the following excerpts from the U. S. Constitution using a duplicate form of this Insert Part III. The Board member shall keep in his possession the application with its inserted Part III and shall mark thereon the words missed in reading by the applicant.

EXCERPTS FROM THE CONSTITUTION

1. "The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized."

2. "Representatives shall be apportioned among the several states according to their respective numbers, counting the whole number of persons in each state, excluding Indians not taxed."

3. "Treason against the United States, shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort."

4. "The senators and representatives before mentioned, and the members of the several legislatures, and all executive and judicial officers, both of the United States and of the several states, shall be bound by oath or affirmation, to support this constitution."

INSTRUCTIONS "B"

The Board member shall then have the applicant write several words, or more if necessary to make a judicial determination of his ability to write. The writing shall be placed below so that it becomes a part of the application. If the writing is illegible, the Board member shall write in parentheses beneath the writing the words the applicant was asked to write.

HAVE APPLICANT WRITE HERE, DICTATING WORDS FROM THE CONSTITUTION

THE HON. RUFUS A. LEWIS COLLECTION

Signature of Applicant _____

MR. GWEN PATTON, ARCHIVIST

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Alabama's Response to the Civil Rights Movement

Dr. Glenn T. Eskew, Georgia State University

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 16

State-organized massive resistance to the U. S. Supreme Court's *Brown v. Board of Education* decision in 1954 marked white Alabama's official response to postwar race reform. The antecedents of the strategy appeared when Governor Frank Dixon resisted federal efforts to promote racial equality through the wartime Fair Employment Practices Committee. While Dixon and other reactionaries organized the States Rights Party of the "Dixiecrats" to fight racial liberalism, other Alabamians such as New Dealer Aubrey Williams, U. S. Supreme Court Justice Hugo Black, Senator Lister Hill, and Representative John Sparkman, promoted moderation. The election of Governor James E. "Big Jim" Folsom in 1946 signaled statewide support for liberalism, although legislators on Goat Hill compromised his reformist agenda. The national emergence of the Cold War with its red baiting of racial liberals enabled conservatism to triumph in Alabama.

Despite Folsom's opposition, massive resistance swept the state during his second administration as Citizens Councils formed in response to the 1955-56 Autherine Lucy attempt to desegregate the University of Alabama and the Montgomery Bus Boycott. The election of Governor John Patterson with open Ku Klux Klan support in 1958 marked a shift in state policy toward massive resistance. When an integrated group of civil rights activists organized the Freedom Ride in 1961, state and local governments allowed white vigilantes to brutally beat the integrationists.

Other Alabamians responded differently to the civil rights protests. White Montgomerians Virginia and Clifford Durr helped Rosa Parks at the outset of the bus boycott. Several white ministers offered limited assistance to the Reverends Martin Luther King, Jr., in Montgomery and Fred L. Shuttlesworth in Birmingham. The white student and Elba native Bob Zellner joined John Lewis, a black native of Troy, in leading the Student Non-violent Coordinating Committee. As the civil rights movement gained momentum during the 1960s, more black and white Alabamians participated.

Yet the election of George C. Wallace as governor in 1962 made massive resistance the central policy of the state government. His administration ruined Alabama's reputation nationally, instituted brutality towards protesting citizens—black and white, made the state a target of civil rights demonstrations, and ultimately led to economic stagnation. Wallace recast the highway patrol into the Alabama State Troopers complete with automatic weapons and steel helmets boasting Confederate battle flags. During the same period the State Legislature created the State Sovereignty Commission to unconstitutionally spy on Alabamians engaged in civil rights activities. Wallace authorized violence against demonstrators in Birmingham and Selma, but also throughout the Black Belt and elsewhere in the state. In 1963 he stood in the school house door to prevent the desegregation of the University of Alabama and fanned the flames of massive resistance that led to the bombing of the Sixteenth Street Baptist Church, an act that took the lives of four black girls.

Yet the civil rights movement won federal concessions in the 1964 Civil Rights Act and 1965 Voting Rights Act that slowly changed the nature of local and state politics. Many white Alabamians elected Governor Lurleen Burns Wallace to maintain the policies of her husband, which she did until her tragic death, yet the ascension of the Lieutenant Governor, Albert Brewer,

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suggested a change in policy. George Wallace returned to power in 1970 by defeating Brewer and defending massive resistance, but a failed assassination attempt on his life in 1972 started a process of reflection that led to repudiation of racism and an effort to heal the hurt he caused during the civil rights movement. Attorney General William J. "Bill" Baxley pursued the church bombing case until he won a conviction against the Klan perpetrator. Wallace received a majority of the black votes cast during his successful fourth run for the governor's office in 1982. The conversion to racial liberalism by Wallace mirrored the change in Alabama as African Americans gained political power as first class citizens of the state. Today Alabama embraces its racial heritage and promotes its civil rights legacy as a tourist attraction.

Alabama's Response to the Civil Rights Movement: Selected Bibliography

- Barnard, William D. *Dixiecrats and Democrats: Alabama Politics 1942-1950.* Tuscaloosa: University of Alabama Press, 1974.
- Bartley, Numan V. *The Rise of Massive Resistance: Race and Politics in the South During the 1950's.* Baton Rouge: Louisiana State University Press, 1969.
- Carter, Dan T. *The Politics of Rage: George Wallace, The Origins of the New Conservatism, and the Transformation of American Politics.* New York: Simon and Schuster, 1995.
- Durr, Virginia Foster. *Outside the Magic Circle: The Autobiography of Virginia Foster Durr.* Tuscaloosa: University of Alabama Press, 1985.
- Frady, Marshall. *Wallace.* New York: World Publishing Company, 1968.
- Permaloff, Anne and Carl Grafton. *Political Power in Alabama: The More Things Change....* Athens: University of Georgia Press, 1995.

George Wallace and Civil Rights

Dr. Carl Grafton and Dr. Anne Permaloff, Auburn University Montgomery

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 16

George Wallace lost the 1958 gubernatorial election to John Patterson. Although both campaigned as segregationists, Patterson, as attorney general, had established a stronger record as a defender of racial discrimination, and Wallace placed less emphasis on segregation in his speeches and advertisements. After his loss Wallace vowed never to be outdone as an advocate and defender of segregation.

Wallace fulfilled his vow in the 1962 election campaign and won primarily on that basis. In his inauguration speech he promised to maintain "Segregation now, segregation tomorrow, segregation forever." This often-quoted battle cry served as a summary of the next decade of his career. Wallace opposed every attempt by the federal government to end segregation especially in schools, and he fought the federal government's attempts to end voting discrimination.

As governor Wallace supported the notorious racist Bull Connor in his campaign to become Birmingham's mayor, attempted to bar the enrollment of two black students at the University of Alabama, and sent over one hundred state troopers to stop the federal court-ordered integration of public schools in Macon County, Birmingham, Mobile, and elsewhere. He supported the closing of public schools in order to prevent integration and the use of public monies to assist all-white private schools created mainly to avoid integration.

Wallace ran for president in 1964, speaking against what he called the "civil wrongs" bill. He won enough votes in northern Democratic party primaries to frighten national political leaders and attract widespread media coverage. He repeated this performance as a 1968 third party candidate.

His active defense of segregation and voting discrimination continued until the 1972 assassination attempt that nearly took his life. Years later he publicly apologized for his fight against civil rights.

Selected Bibliography

- Carter, Dan T. *The Politics of Rage: George Wallace, The Origins of the New Conservatism, and the Transformation of American Politics*. New York: Simon and Schuster, 1995.
- Culpepper, Clark E. *The Schoolhouse Door: Segregation's Last Stand at the University of Alabama*. New York: Oxford University Press, 1993.
- Lesher, Stephan. *George Wallace: American Populist*. New York: Addison-Wesley, 1994.
- Permaloff, Anne and Carl Grafton. *Political Power in Alabama: The More Things Change....* Athens: University of Georgia Press, 1995.

T. Eugene "Bull" Conner

William A. Nunnelley, Samford University

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 16

Theophilus Eugene "Bull" Connor was born in Selma, Alabama, on July 11, 1897. His father was a railroad telegrapher, and after Connor's mother died when he was eight, Eugene traveled around the country with his father, who had jobs in more than 30 states. Connor's schooling was neglected and he never graduated from high school, but he learned the craft of telegraphy from his father. Connor used his ability to read telegraph ticker reports to work for early radio stations, and later became a sportscaster in Birmingham. Making a name for himself, he moved into politics, being elected to the Alabama legislature in 1934 and to the position of Commissioner of Public Safety in Birmingham in 1937. He served four consecutive terms, skipped one term, then was re-elected in 1957 and 1961. Over the years, Connor became known as an outspoken segregationist. Birmingham voters—the majority of them white during this era of segregation—supported him for many years. But by 1962, a majority had grown tired of his reactionary politics and voted to change Birmingham's form of government from City Commission to Mayor-Council primarily to oust Connor and his two fellow commissioners—Mayor Art Hanes and Commissioner of Public Improvements J. T. Waggoner. The commissioners sued to keep their jobs, but on May 23, 1963, the Alabama Supreme Court ruled that the newly-elected Birmingham City Council was the city's legal government. Connor thus left office after more than 26 years on the City Commission. In 1964, he won the first of two terms as President of the Alabama Public Service Commission. He retired after losing the race for a third term in 1972, and died March 10, 1973.

One of the most enduring images of the Civil Rights Movement is that of Birmingham firemen and policemen using water hoses and police dogs against African-American demonstrators in 1963 Birmingham. The episode came during the first week of May, following a month of peaceful demonstrations by Birmingham's African-American community against their city's segregation ordinances. Civil rights leader Martin Luther King, Jr., who described Birmingham as "the most segregated city in America," organized the demonstrations with the help of local civil rights leader Fred L. Shuttlesworth and others. "Bull" Connor tried to stop the growing demonstrations, and gained lasting infamy when he resorted to using the water hoses and dogs. Televised reports of police dogs lunging at African-American citizens and people being washed down the streets by water from powerful fire hoses dramatized the plight of African-Americans in segregated areas. The events in Birmingham helped mobilize the administration of President John Kennedy to begin efforts leading to the most far-reaching civil rights legislation in history, the Civil Rights Act of 1964. The name "Bull" Connor thus came to symbolize hard-line Southern racism. Ironically, Connor's heavy-handed defense of segregation in 1963 Birmingham actually hastened the passage of America's Civil Rights Act.

Selected Bibliography

- Nunnelly, William A. *Bull Conner*. Tuscaloosa: University of Alabama Press, 1991.

The Huntsville Space Program

Dr. Norwood A. Kerr, Alabama Department of Archives and History

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 16

Quick Summary

- U.S. space program scientists recruited from defeated Germany immediately at the close of the Second World War in 1945.

- Rocketry team, under U.S. Army supervision and headed by Dr. Wernher von Braun, moves to research facilities at Redstone Arsenal in Huntsville, Alabama in 1950.

- "Space Race" underway when Soviet Union launches first man-made orbital satellite (*Sputnik*) in October 1957; U.S. follows in January 1958 with *Explorer I*, put into orbit by the "Redstone" rocket developed at Huntsville.

- National Aeronautics & Space Administration (NASA) opens the Marshall Space Flight Center in Huntsville in 1960. Dr. von Braun's scientific team comes under this new non-military government agency.

- President John F. Kennedy's 1961 pledge to land men on the moon before the end of the decade is fulfilled when Apollo 11 crew makes the first lunar landing in July 1969. A "Saturn V" rocket, the culmination of a succession of ever-more powerful launch vehicles developed at the Huntsville facility, provides the thrust for the Apollo spacecraft.

- Apollo moon program ends in the mid-1970s as NASA turns first to an orbiting space station project (*Skylab* was sent aloft in 1973), then to the development of a re-usable, plane-like space shuttle (first launched in 1981). Marshall Space Flight Center, now minus most of its original German scientists (von Braun took a NASA position in Washington, D.C. in 1970), continues to help develop launch delivery systems as well as scientific experiments conducted on board the new-generation spacecraft.

- Huntsville itself profoundly affected by the influx of businesses and workers attracted to the government's space program. Development of the U.S. Space & Rocket Center as a space-science education attraction begins in 1970, and it soon becomes the state's biggest tourist draw.

The Huntsville Space Program: Details

As World War II ended in Europe, the United States government set about recruiting those German scientists who had worked on rocketry weapons for their now defeated homeland. Over 100 scientists who had been instrumental in developing the dreaded German V-2 rocket during the war arrived in the United States in the last months of 1945. Here, at a Fort Bliss, Texas, research facility, the team began work on what would evolve into America's space program.

In 1949 the Army designated the Huntsville, Alabama, site of two World War II-era arsenals as the new home for the missile and rocket research effort. Redstone Arsenal was formally opened the next year, with the German scientific team headed by Dr. Wernher von Braun moving to its new quarters.

The U.S. soon was involved in a "space race" with the Soviet Union when that rival launched the first satellite, *Sputnik*, in October of 1957. America countered in January of 1958 with *Explorer I*, propelled into space orbit by the "Redstone" rocket developed by the Huntsville arsenal group. That same year, the National Aeronautics & Space Administration (NASA) was chartered to oversee the nation's non-military rocketry programs. The George C. Marshall Space Flight Center was opened by NASA in Huntsville in 1960, with Dr. von Braun's group now working on civilian rather than military space projects.

In May of 1961, just weeks after America's first "astronaut" made his first short space flight, President John F. Kennedy announced the nation's commitment to land a man on the moon before the decade was out. Dr. von Braun's scientific team set to the task of designing, developing, and testing a succession of ever-more powerful and reliable launch vehicles. The program triumphed when the "Saturn V" rocket developed at the Center launched the Apollo 11 crew to a lunar landing in July 1969.

Dr. von Braun left Huntsville for a Washington, D.C. post in 1970, only to leave government service just two years later. America's space program turned away from moon landings in the decades that followed, pursuing instead projects with potentially longer term benefits to science. An orbiting space station (*Skylab*) was rocketed aloft in 1973. Then, in 1981, NASA introduced a new generation of space vehicles with the first Space Shuttle, an airplane-like craft which could touch down after space orbit and then be re-flown. The Marshall Space Flight Center and its associated Huntsville auxiliaries continued to develop many of the launch delivery systems and scientific experiments for the space shuttle program.

As the host of NASA's largest installation in the United States, Huntsville itself was profoundly affected both economically and socially. The U.S. space program and private ancillary businesses brought thousands of new higher-pay jobs and better-educated residents to the area. In addition, the city and state took advantage of the space program's popularity to create a booming tourist attraction in conjunction with the federal facilities. The U.S. Space & Rocket Center was opened in 1970 to offer exhibits and educational programs that attracted hundreds of thousands of visitors annually.

The Huntsville Space Program: Selected Annotated Bibliography

- Bergaust, Erik. *Rocket City U.S.A.* New York: Macmillan, 1963.

  Written in the midst of the early-1960s "space race" with the Soviet Union, Bergaust reflects the patriotic fervor behind the space program at the time. In discussing the development of the rocketry program, the author emphasizes the changes the program brought to Huntsville.

- "20th Anniversary, U.S. Space and Rocket Center: March 17, 1970–March 17, 1990."

  The illustrated program for the anniversary reviews the creation and development of what has become Alabama's leading tourist attraction, concentrating on its space-science education mission.

- von Saurema, Ruth G. and Walter Wiesman. *The German Rocket Team: Chronology of Events and Accomplishments*. Huntsville: U.S. Space and Rocket Center, 1994

  A brief chronology (1927-1977) focusing on the German-born scientists, led by Wernher von Braun, who pioneered the space program at Huntsville. It includes a bibliography of books on the subject, as well as a tribute to von Braun by the co-author.

Suggestions/Activities

- Field trip to the U.S. Space and Rocket Center in Huntsville. Call 1-800-63-SPACE or 256-837-3400.

Alabama and the Vietnam War

Dr. Norwood A. Kerr, Alabama Department of Archives and History

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 17

Quick Summary

- Alabamians supported U.S. involvement in the Vietnam War.
  - Alabama Legislature and Congressional delegation staunch allies of U.S. position.
    - Alabama legislature passed resolution supporting "America's stand in Vietnam" in 1966.
    - Senator Jim Allen applauds "peace with honor" truce of 1973.

- Alabama electorate consistently supported presidential candidates pledged to continue the war effort.
  - Republican candidate Barry Goldwater garnered 69.5% of Alabama's vote in 1964.
  - American Independent Party candidate George Wallace received 65.8% of vote in 1968.
  - Republican candidate Richard Nixon captured 72.4 % of Alabama's vote in 1972.

- Alabama military training bases played important role in the conflict.
  - Maxwell and Gunter Air Force bases trained fliers in Montgomery.
  - Fort Rucker in Dale/Coffee counties served as finishing school for Army helicopter pilots.

- Vietnam War Casualties:
  - 57,000 Americans killed.
  - 1,181 Alabamians killed between 1961 and 1975.

- Alabamian Jeremiah Denton Jr. gained widespread recognition as Prisoner-of-War Hero.

Alabama and the Vietnam War: Details

America's war in Vietnam was one of the most controversial foreign policy adventures in our nation's history. While national unity increasingly divided over the course of the conflict between 1961 and 1973, a majority of Alabamians supported U.S. entry in, escalation of, and final withdrawal from the war in Southeast Asia.

In 1966, the Alabama legislature passed what would become a series of resolutions over the years supporting America's involvement in Vietnam. The state's congressional delegation in Washington stood by the nation's presidents throughout the ordeal of war. They also supported the tenuous peace which came in 1973: Alabama's senior Senator Jim Allen pronounced the outcome "peace with honor based on compromise. . . ."

The state's politicians accurately reflected their constituents' views on the war. In each of the three presidential elections from 1964 through 1972, the Alabama electorate overwhelmingly supported the candidate most "hawkish" on the war: in 1964, Barry Goldwater received 69.5%; in 1968, George Wallace received 65.8%; and in 1972, Richard Nixon received 72.4% of Alabama's popular vote.

Alabama's numerous military bases played important roles in the training of personnel who went on to fight in Vietnam. Especially important to this war in which air power and mobility figured so prominently in U.S. military strategy were facilities to train aviators. Maxwell and Gunter Air Force Bases in Montgomery served that branch of the service with distinction. Ft. Rucker in Dale and Coffee Counties in southeast Alabama turned out 400 Army aviators a month by the late 1960s when the installation was the final training stop for the service's helicopter pilots and crews.

The state lost her share of men to the cause in Vietnam. Of the 57,000 Americans who died there, 1,181 were from Alabama.

Still others were captured, some spending years in North Vietnamese prisoner-of-war camps. One of the nation's most famous POW's was Mobile's Jeremiah A. Denton Jr. Shot down while piloting a jet over enemy territory in 1965, Captain Denton was imprisoned for over 7½ years. His refusal to speak out against American foreign policy during his tortuous captivity, and his stirring pronouncement of "God Bless America" upon leading the first freed American POW's off the plane onto American soil in 1973 made him a national hero. He parlayed his fame into political success in 1980 when he was chosen to the United States Senate—the first Republican to serve Alabama in that capacity in a century.

Selected Annotated Bibliography

- Karnow, Stanley. *Vietnam: A History*. New York: Viking Press, 1983.

  Published as a companion volume to the Public Broadcasting System's television documentary on the war, it covers the war in Southeast Asia and on the homefront.

- Denton, Jeremiah A. Jr. *When Hell Was in Session*. New York: Readers' Digest Press, 1976.

  Captured-pilot Denton's personal account of his 7½ years as a prisoner-of-war in North Vietnam.

Oscar W. Adams Jr.
Alabama's First African American Supreme Court Justice

Information provided by the Alabama Supreme Court Library

Oscar William Adams Jr. was born on February 7, 1925 in Birmingham, Alabama, and died February 15, 1997 in Birmingham. Son of a Birmingham newspaper publisher and great-grandson of a member of the Alabama Legislature, he earned his bachelor's degree from Talladega College in 1944. Upon receiving his law degree from Howard University in 1947, he was admitted to the Alabama bar and launched what would become a distinguished legal career that spanned more than three decades. Beginning in the early 1960's, Justice Adams' law firm, Adams, Baker and Clemon, became one of the nation's leading firms handling complex civil rights litigation.

In 1980, Adams was appointed to the Alabama Supreme Court by Governor Fob James. In 1982, and again in 1988, he successfully ran for the position and became the first African American in the history of Alabama to be appointed and elected to a statewide constitutional office. The election of Adams signaled an important change in Alabama political life and was a direct legacy of the 1960s Civil Rights Movement.

Alabama and the Environmental Movement

Dr. James R. Hansen, Auburn University

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 18

Quick Summary

In environmental circles across the nation, Alabama is known to many as a "sacrifice zone." In other words, the state does not have a very good reputation for enforcing Federal environmental regulations, many of which were put in place during the last few decades as the environmental movement in the United States gained momentum. How Alabama has responded to the nationwide environmental movement will be briefly surveyed under the following headings: air pollution, water pollution, waste management, wetlands preservation, Alabama's environmental movement, and preserving wildlife habitat and protecting endangered species. Most of the information in this survey derives from published reports of the Environmental Protection Agency (EPA).

Details

Air Pollution: In 1970, the U.S. Congress passed the Clean Air Act in response to the growing recognition that much of the nation's air was potentially unhealthy. The Clean Air Act quickly eliminated the most egregious sources of air pollution. Air pollution has not been as significant a problem in Alabama as it has in more populated and industrialized states, but it is still a serious concern. The only city in Alabama that has traditionally experienced significant air pollution has been Birmingham, due to its heavy industry. However, Birmingham, like many other major American cities, has seen a decrease in air pollution in the last two decades, in part because of a decline in the iron industry and in part because of new Federal environmental regulations.

Water Pollution: More significant in Alabama is water pollution. Twenty-five years ago, U.S. water resources were in serious jeopardy. Threatened by industrial pollution and inadequate sewage treatment, the country's rivers, lakes and harbors were overwhelmed by the uncontrolled waste of a growing nation. In 1974, the EPA conducted general surveys of the nation's largest rivers, and found that only about 40% were safe enough for fishing and swimming. To combat this degradation, the nation embarked on a long journey to restore the integrity of its waters and make them fishable and swimmable once again. To ensure the purity of the country's drinking water, Congress enacted the Safe Drinking Water Act in 1974. The EPA and states like Alabama monitor the quality of drinking water supplies and develop strategies to prevent contamination of drinking water reserves. The most serious environment problem related to Alabama waterways comes from fertilizer runoff into streams, creeks, rivers, and lakes from agricultural lands. The application of pesticides for agricultural purposes is a concern in Alabama as it is in most states. Since the early 1970s, the EPA has worked to reduce the harmful effects of pesticides by (1) banning or eliminating the use of over 230 pesticides and 20,000 pesticide products, such as DDT; (2) promoting programs that reduce the amount of pesticides applied to crops; (3) increasing the safety of those pesticides that are applied; (4) bringing safer pesticides to market; and (5) establishing basic workplace protections for almost four million agricultural workers.

Waste Management: Unfortunately, in the 1980s, Alabama, and especially a waste site at Emelle, became known as a hazardous waste dumping site for other states. This situation, and others viewed as seriously detrimental to Alabama's future, has increased environmental awareness, and even activism, in the state.

Wetlands Preservation: Along the Gulf Coast, Alabama enjoys tens of thousands of wetlands. In their natural state, wetlands help regulate and maintain the health of rivers, lakes, streams and estuaries. They provide groundwater recharge, filter out pollutants, and reduce flooding and erosion. Wetlands are important habitats for fish and wildlife, including large numbers of migratory birds. Each year, wetlands-dependent enterprises, such as commercial fishing, recreation and timber management, contribute billions of dollars to the U.S. economy. But Alabama and the rest of the nation has been losing wetlands at a concerning rate. Before the substantial benefits of wetlands protection were recognized, about 100 million acres of wetlands were lost over the last two centuries, more than half of the wetlands in the continental United States.

Alabama's Environmental Movement: Alabama's environment benefits from the work of a number of environmental organizations and agencies. These include the Cahaba River Society (headquarters in Birmingham); The Nature Conservancy of Alabama (also in Birmingham); The Friends of the Locust Fork River (Hayden); The Friends of the Mulberry Fork River (Blountsville); Alabama Rivers Alliance (Birmingham); Alabama Environmental Council (Birmingham); The Audubon Society (chapters in Birmingham, Florence, and Tuscaloosa); , Alabama Wildflower Watch (Birmingham); Bass Anglers Sportsman Society (Montgomery); Smith Lake Environmental Preservation Committee (Hoover); The Sierra Club (Birmingham, Auburn, Mobile, Montgomery, North Alabama, Tennessee River, and Tuscaloosa groups); Friends of the Buck Creek Watershed (Alabaster); Families Concerned About Nerve Gas Incineration (Jacksonville); Citizens Opposing the North Alabama Pipeline Project (Somerville); Save Our Saugahatchee (Auburn); WildLaw (Montgomery); Wild Alabama (Moulton); Friends of the Tennessee River (Arab); Friends of Terrapin Creek (Piedmont); Alabama Trails Association (Birmingham); Moody-Acmar Environmental Justice Society (Moody); Alabama Water Watch (Auburn University); and LakeWatch of Lake Martin (Alexander City). The two most important state-sponsored organizations in Alabama are the Alabama Environmental Management Commission and the Alabama Department of Environmental Management (ADEM). Both were created as part of a program of environmental management passed by the Alabama Legislature in 1982, known as the Alabama Environmental Management Act.

Preserving Wildlife Habitat and Protecting Endangered Species: The preservation of wildlife habitat and the protection of endangered species has also been a serious concern of Alabama environmentalists. One species found in the state that has received thoughtful attention is the Alabama beach mouse, which lives in the fragile coastal dunes along the coast of Alabama. The range of the beach mouse has been greatly reduced from 100 miles of coastline along Alabama and Florida to less than 22 miles along the Gulf Coast of southern Alabama. In 1985, the U.S. Fish and Wildlife Service listed the mouse as endangered. For the mouse to survive, further destruction and fragmentation of its habitat must end. By saving the beach mouse from extinction, the unique sand dunes ecosystem of Alabama will also be preserved.

Alabama and the Environmental Movement: Selected Bibliography

- Nicholson, Max. *The New Environmental Age*. New York: Cambridge University Press, 1987.

- Zeff, Robbin Lee. *Environmental Action Groups*. New York: Chelsea House, 1994.

Suggestions/Activities

- Use the Internet sites listed below as resources for finding more information about specific topics, including historical information about the environmental movement in the U.S.

  - United States Environmental Protection Agency: www.epa.gov
  - Alabama Department of Environmental Management: www.adem.state.al.us
  - Alabama Department of Conservation and Natural Resources: www.dcnr.state.al.us

- Have your students investigate the historical impact of the environmental movement on industry and agriculture in Alabama.

- Have your students write a research paper on the origins and activities of a local environmental organization. Does its history closely mirror that of other environmental groups across the nation, and what effect has it had on your locality?

- Have your students make a list of ten things your town or community could do to improve the health of its environment and preserve natural resources.

Alabama Writers in the 20th Century

Dr. Bert Hitchcock, Auburn University

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standards 7, 10, 15, and 24

Quick Summary

Alabama's considerable contribution to the famed twentieth-century "Southern literary renascence" is particularly impressive in the second half of the century. Modern and contemporary Alabama authors have written uniquely and universally about the major issues, events, and circumstances of their times. Some examples:

- Autobiography
  - *The Story of My Life* (1903) by Helen Keller, an internationally famous autobiography published at the beginning of the century.
  - *Sweet Mystery* (1996) by Judith Paterson and *All Over but the Shoutin'* (1997) by Rick Bragg among the latest in a long line of nationally acclaimed autobiographical writing from Alabama during the past hundred years.

- War
  - *Company K* (1933) by William March, called the most powerful World War I novel written by an American.
  - *The Weight of the Cross* (1951) by Robert Bowen, a novel, and *With the Old Breed at Peleliu and Okinawa* (1981) by Eugene Sledge, a memoir, about combat on the Pacific front in World War II.
  - Novels about the Vietnam War, *Better Times Than These* (1978) by Winston Groom and *The Short-Timers* (1979) by Gustav Hasford.
  - Looking back: *The Long Night* (1936) by Andrew Lytle (a novel) and *After the Lost War* (1988) by Andrew Hudgins (poems), about the Civil War.

- Civil Rights
  - Among much Alabama fiction emerging out of the issues and events of the Civil Rights Movement, three particularly notable, quite different, novels:
    - *To Kill A Mockingbird* (1960), Harper Lee's world-renowned book, set in the Depression and "Scottsboro Case" 1930s.
    - Set during the Civil Rights Movement: *The Last of the Whitfields* (1962) by Elise Sanguinetti (essentially a comedy), and *A Cry of Absence* (1971) by Madison Jones (classically a tragedy).

- Social and Family Life, Urban and Rural Life
  - About Mobile: Eugene Walter's *The Untidy Pilgrim* (1953).
  - About Birmingham: Sam Hodges's *B-Four* (1992).
  - About rural and small-town Alabama: Truman Capote's "Children on Their Birthdays" (1948) and *A Christmas Memory* (1966), Mary Ward Brown's *Tongues of Flame* (1986), and Helen Norris's "The Cracker Man" (1992).

Alabama Writers in the 20th Century: Details

(In the text below, an asterisk [*] denotes a book that has been reprinted by the University of Alabama Press in its Library of Alabama Classics series.)

"As the last decade of the century progresses, and as we look back at what should remain alive in the next, there seems a good chance that Southern literature of the twentieth century will be remembered and read as one of the permanent gifts of modern times. A list of the best of Southern writers...would be recognized anywhere in the world where modern writing counts...." So claim the editors of a recent literature anthology. The so-called "Southern literary renascence," which had its beginnings in the 1920s, is not just a regional, but a national and international phenomenon. And Alabama helped to make it so.

The most famous of twentieth-century Southern writers is Nobel laureate and native Mississippian William Faulkner. In the 1930s, however, the fiction of Alabama's William Edward Campbell, who wrote under the pen name William March, was thought by some critics to be superior to Faulkner's. The Englishman Alistair Cooke, for example, called March "the unrecognized genius of our time" and ranked him "a whole ionosphere above Faulkner." March's first and last books, *Company K* (1933)* and *The Bad Seed* (1954) are probably his best known. The first is an affecting, brilliantly conceived novel drawing upon the author's World War I combat duty, while the other is a chilling story of a girl murderess which was made into a successful Broadway play and then movie. Like Faulkner, March created an imaginary geographical area where he placed much of his fiction; he called it Pearl County, and gave it the county seat of Reedyville, Alabama. *The Looking Glass* (1943), probably March's best novel, is set here, as are many stories in his collection *Trial Balance* (1945).*

The 1933 Pulitzer Prize for fiction was won by T. S. Stribling for his novel *The Store,** part of an Alabama family-saga trilogy that included also *The Forge** (1931) and *The Unfinished Cathedral** (1934). A similar kind of work, set in south rather than north Alabama, was Lella Warren's *Foundation Stone* (1940),* a novel which rivaled Margaret Mitchell's *Gone with the Wind* in popularity and sales. There were, in fact, many books being written in the 1930s about the Civil War. One, authored by Andrew Lytle, has been described as follows: "A first-rate novel that provides vivid descriptions of Alabama during an important period in the state's history, *The Long Night* * is set in the vicinity of Montgomery, Alabama, between 1850 and 1865. Originally published in 1936, the book is based on a true story related to Lytle by one of his close friends and colleagues at Vanderbilt University, Frank L. Owsley, who later became the chairman of the University of Alabama Department of History."

The cradle of the Civil Rights Movement as well as of the Confederacy, Alabama boasts a number of writers who have dealt with this critical time and subject of the twentieth century. Three of the best such novels are by Elise Sanguinetti, Madison Jones, and Harper Lee. Sanguinettis's *The Last of the Whitfields** is, like Lee's world-renowned book, both a serious and a humorous story about a young girl's educational coming of age. Jones's *A Cry of Absence* has been called "a masterpiece of fictional art" and "the last pure tragedy written by a Southerner." Of Lee's *To Kill A Mockingbird*, which is a world classic, it can be claimed that no book is more thoroughly Alabama *and* more universal through and through. Written by a supremely talented storyteller with a keen sense of humor and a keen, evident sense of history, it is also, in many ways, thoroughly American. Lee once gave a description of Albert Picket's 1851 *History of*

Alabama that also characterizes her famous novel: it is, she said, "composed of small dramas within a huge drama, much of it drawn from the memories of those who were there."

Just as Lee's's novel can be seen, and used, to bring both the Depression 1930s and the Civil Rights 1950s into affecting focus, three novels that deal with the Tennessee Valley Authority can be so employed as well. William Bradford Huie, Borden Deal, and Madison Jones all recognized fundamental political, ecological, and economic issues, and great inherent human drama, in the TVA's flooding of vast areas of land and mandatory relocation of families. They wrote about these in, respectively, *Mud on the Stars* (1941),* *Dunbar's Cove* (1957), and *A Buried Land* (1963).

To the fine works listed in the summary that provide memorable representative looks into family and social life, urban and rural life, of ordinary twentieth-century Alabamians, many more titles could be added. Julian Lee Rayford's *Cottonmouth* (1941),* Oxford Stroud's *Marbles* (1991), and Nancy Huddleston Packer's *Jealous-Hearted Me* (1997) are only three of the rich possibilities. So many superb Alabama poets and fiction writers, especially, are at work today that the term "renaissance" is specifically being employed to describe the literary culture of the state as the twenty-first century approaches.

Also, autobiography, not always widely thought of as literature, has been a notable Alabama achievement throughout the twentieth century. At century's end, accomplishment here remains impressive both quantitatively and qualitatively—as simply the names of Kathryn Tucker Windham, folk tale and ghost story teller extraordinaire, and Howell Raines and Rick Bragg, Pulitzer Prize-winning journalists, may serve to attest.

- Beck, Jerri, and Anne George, eds. *A Baker's Dozen: Contemporary Women Poets of Alabama*. Birmingham: Druid Press, 1988.

  Includes selected poems with prose introductions by 12 established, plus one budding, poets.

- Beidler, Philip D., ed. *The Art of Fiction in the Heart of Dixie: An Anthology of Alabama Writers*. Tuscaloosa: University of Alabama Press, 1986.

  Organized by historical literary time periods, each with a short introduction, and containing biographical sketches of authors such as Zelda Sayre Fitzgerald, Sara Haardt Mencken, William March, Shirley Ann Grau, Harper Lee, Cecil Dawkins, and Albert Murray.

- _____, ed. *Many Voices, Many Rooms: A New Anthology of Alabama Writers*. Tuscaloosa: University of Alabama Press, 1998.

  Same format as preceding entry; fiction by Octavus Roy Cohen, Ralph Ellison, Babs Deal, Helen Norris, Eugene Walter, William Bradford Huie, Margaret Walker, Truman Capote, Mary Ward Brown, Winston Groom, Vicki Covington, Jimmy Buffett, and others.

- Caton, Bill. *Fighting Words: Words on Writing from 21 of the Heart of Dixie's Best Contemporary Authors*. Montgomery: Black Belt Press, 1995.

  Interviews, biographical profiles, bibliographies, and literary excerpts for most of Alabama's best-known, nationally published contemporary writers.

- Colquitt, James E., ed. *Alabama Bound: Contemporary Stories of a State*. Livingston: Livingston Press at University of West Alabama, 1995.

  An anthology (with information about the writers) of 28 stories.

- Going, William T. *Essays on Alabama Literature*. Tuscaloosa: University of Alabama Press, 1975.

  Contains essays dealing with Harper Lee, T.S. Stribling, William March, plus others.

- Hammond, Ralph, ed. *Alabama Poets: A Contemporary Anthology*. Livingston, Ala.: Livingston University Press, 1990.

  A collection representing the work of fifty-five contemporary Alabama poets.

- See, also: Special Issue, Featuring Alabama Authors, *Alabama English* 2 (Spring 1990); and issues of *First Draft: The Journal of the Alabama Writers' Forum* (Alabama Writers' Forum, Alabama State Council on the Arts, 201 Monroe Street, Montgomery, AL 36130-1800).

Alabama Religion in the 20th Century

Dr. Wayne Flynt, Auburn University

Correlates to *Alabama Course of Study: Social Studies* 11th Grade Content Standard 24

Quick Summary

- Religious trends after 1900:
  - Decline of Methodism, growth of Baptists until near end of century. Rapid growth of Pentecostalism.
  - Conflict over the proper role of religion in society.
  - Conflict over theological ideas tended to replace conflicts between denominations.
  - Cultural forces tended to pull evangelicals in new directions.
  - Race continued to be a defining issue among Alabama evangelicals.
  - Bureaucracies became increasingly prominent as denominations became larger, wealthier, and their members better educated.

- Religious groups in Alabama:
  - Although Baptists and Methodists numerically still predominate, Catholics became an increasing presence in the early 20th century, as did Pentecostal and Holiness groups. By end of century, Pentecostals (Assemblies of God, Church of God, etc.) were growing much faster than other groups.
  - Baptists and Methodists divided sharply along the lines of race, education, and income.
  - Religious tolerance for other denominations increased even as religious intolerance for ideas different from one's own increased.

- Major events:
  - The Social Gospel, ecumenical, and liberal theological influences between 1900 and 1920.
  - The fundamentalist reaction during the 1920s, especially the impact of the Scopes trial (1925) and the close connection between evangelicals and the Ku Klux Klan. Growth of fundamentalism, Christian Coalition in the 1980s and 1990s.
  - The Billy Graham/urban revival movement of the 1950s and the emergence of the Southern Baptist Convention as America's largest Protestant denomination.
  - Reaction of white and black churches to *Brown v. Board of Education* (1954) and desegregation.

Alabama Religion in the 20th Century: Details

Pluralism: Alabama remained throughout the 20th century one of the most religiously homogenous states in the nation. (By the 1990s, two out of three church members belonged either to white or black Baptist churches, and nearly one in four Alabama residents belonged to churches affiliated with the Southern Baptist Convention.) But the most rapid growth was among new religious groups, especially Pentecostal and Holiness sects. By end of century, the Alabama Baptist State Convention (white) reported hardly any growth at all. Methodists, one of the dominant religious groups during the 19th century, declined sharply.

Social ministries: 'Activated by the movement to prohibit the sale and use of alcoholic beverages, Alabama evangelicals, who had generally avoided controversial state politics earlier, mobilized to force adoption of their moral agenda in the early 20th century. They not only managed to force the state to adopt statewide prohibition, but also became involved on both sides of many other social reforms (the women's suffrage movement, prohibition of child labor, prison and health reforms). During the 1960s black churches assumed leadership of the Civil Rights Movement in the state, and white churches led the opposition to racial integration. By end of century, many of the moral causes advocated by politicized evangelicals consisted of issues such as anti-abortion and anti-homosexuality.

Fundamentalism: Challenged by liberal theological ideas about science, the Bible, and other issues then spreading through Europe and the northern U.S., many Alabama Protestants joined the Fundamentalist movements that advocated literal interpretations of the Bible, wanted to prohibit the teaching of evolution in schools, and rejected women in either secular or religious leadership roles. By end of century debates between liberals, moderates, conservatives, and fundamentalists replaced denominationalism as the major subject of religious warfare. Many evangelicals conceived of themselves as a besieged subculture toward the end of century, responding with political organization (Moral Majority, Christian Coalition) and anger.

Religious nativism: Until late in the century, Protestants particularly disparaged Catholics, and to a lesser extent Jews. By end of century, the attacks had shifted to Mormons, Moslems, Buddhists, "secular humanists," and practitioners of "New Age" religion.

Shifts from traditional views: Whereas Methodists and Baptists had led in advocating separation of church and state prior to the 1960s, they increasingly assumed leadership in advocating some form of school prayer and display of the Ten Commandments in public buildings.

Racial separation: Although formal barriers to black participation in formerly white churches slowly declined after the 1960s, informal barriers continued. By 2000, eleven o'clock on Sunday morning remained the most racially segregated hour of the week. Although black evangelicals tended to be more politically liberal than whites, they also tended to be more theologically conservative.

Bureaucratizing religion: Churches began to have services at least weekly and often more frequently. Revivalism declined sharply in importance.

Alabama Religion in the 20th Century: Selected Annotated Bibliography

- Elovitz, Mark H. *A Century of Jewish Life in Dixie: The Birmingham Experience.* Tuscaloosa: University of Alabama Press, 1974.

  An examination of German and Eastern European Judaism in Alabama's largest city.

- Flynt, Wayne. *Alabama Baptists.* Tuscaloosa: University of Alabama Press, 1998.

  The most recent and exhaustive history of white Baptists in the state.

- Flynt, Wayne. Chapter on Alabama. *Religion in the Southern States: A Historical Study.* Edited by Samuel S. Hill. Macon, Ga.: Mercer University Press, 1983.

  A brief overview of religion in Alabama

- Lazenby, Marion E. *History of Methodism in Alabama and West Florida.* Published 1960.

  A solid study of Methodism, primarily in southern Alabama.

- Marshall, James W. *The Presbyterian Church in Alabama.* Edited by Robert Strong. Montgomery: Presbyterian Historical Society of Alabama, 1977.

  An overview of Presbyterians in Alabama.

- West, Anson. *A History of Methodism in Alabama.* Nashville: Publishing house of the Methodist Episcopal Church, South, 1893.

  An older survey of Methodism in the state.

Suggestions/Activities

- Music: Refer to "Alabama's Musical Heritage" in the Supplemental Resources section, and to the accompanying cassette tape, *Alabama Music Sampler*, for examples of gospel and other religious music in Alabama.

Alabama's Musical Heritage

Joey Brackner, Alabama State Council on the Arts

Introduction

Throughout history, the average Southerner has not attained great material wealth but he has fully enjoyed the inexpensive aspects of culture such as gardening, storytelling/literature, foodways, and music. While Alabama, and the South, is not credited with setting trends in American "Fine Arts," no one can deny the region's role in the development of American music. Music is and has been an important part of life in the South and the region has given birth to almost all of the genres of music (Blues, Country, Bluegrass, Jazz, and Rock & Roll) considered "American." Many scholars attribute this creativity to the mixing of the musical traditions of the many cultural groups who created the South. Alabama has produced some of the region's most influential and internationally known musicians, who were mostly trained in the modest environments of home, community, and church. The sampling of music heard on the enclosed tape contains spirituals, hymns, fiddle tunes, field hollers, Indian lullabies, and locally written sheet music.

All of these recordings were taken from documentary anthologies except for "The Mesopotamia Waltz Mazurka" and "The Alabama University March," which were performed by Fairfield native Bruce Parsons, now of Tacoma, Washington. Many of these selections were originally chosen and assembled by Joey Brackner, Jim Carnes, Joyce Cauthen, and Joyce Lamont for use as gallery music during the exhibition, Made In Alabama. Other selections are from recent documentary recordings such as *Spirit of Steel*, *Benjamin Lloyd's Primitive Hymns*, and *In the Spirit*. These recordings are courtesy of the Alabama Folklife Association/Alabama Traditions, American Folklife Center of the Library of Congress, Arhoolie Records, Brierfield Park, Center for the American Indian, Oklahoma City, County Records, Hollow Square Productions, Bobby Horton and Homespun Records, Bruce Parsons, Sloss Furnaces, Smithsonian Folkways, and Special Collections of the University of Alabama Libraries.

Over the last four hundred years, the music enjoyed and performed by Alabamians has been as varied as the population. Music, like other forms of expressive culture, informs us on many levels. When considering music in the context of Alabama and American history at least three levels should always be kept in mind. First, is this song or music a folk expression of a particular community (religious, ethnic, occupational, or geographic) within the state? Secondly, is this selection an example of Alabama's relationship to the nation through genre or topical content? And last but not least, how would this song or music be used within the community; who would make this music and when; and how would it be taught? Also, teachers should point out that even though some of this music may sound funny or odd, it represents the world of the students' ancestors. Students should be encouraged to talk about the differences or similarities between this music and contemporary music. In the case of sacred music, some students will recognize these styles from their own communities.

Playlist

ALABAMA MUSIC SAMPLER

(Playlist refers to accompanying cassette tape; see following pages for notes on recordings.)

Side One

Alabama Indian Music

1. Creek hymn and lullaby, sung by Woodrow Haney
2. Creek hymn, sung by George Bunny

Early African-American Music in Alabama

3. Black Woman, sung by Rich Amerson
4. "Tall Angel at the Bar," sung by Rev. Alex Fountain
5. Field Calls, Annie Grace Horn Dodson and Enoch Brown
6. Railroad Call, John Henry Mealing, recorded by Brenda and Steve McCallum, March 16, 1983, Pratt City, Alabama

Early Alabama Hymnody

7. "I Heard the Voice of Jesus Say, Come Unto Me and Rest," Ramah Baptist Church, Letohatchee, Alabama, March 29, 1990
8. "Mercy Seat," duet by Donald Smith and Doug Wyers, October 1, 1994, Eoline, Alabama
9. "Arbacoochee," Antioch Baptist Church near Ider, Alabama
10. "Amazing Grace," The Wiregrass Sacred Harp Singers

Side Two

19th Century Alabama Sheet Music

11. "Rose of Alabama," performed by Bobby Horton, 1840s or 1855
12. "The Mesopotamia Waltz Mazurka," performed by Bruce Parsons, 1855
13. "The Alabama State March," performed by Bruce Parsons, circa 1840

Alabama Fiddle Music

14. "Walking In The Parlor," played by D. Dix Hollis
15. "Coal Valley," Charlie Stripling, 1936

Blues in Alabama

16. "Coal Mountain Blues," Sonny Scott, 1933, accompanied by Walter Roland on piano
17. "Jim Crow Blues," Cow-Cow Davenport
18. "Cow-Cow Blues," Cow-Cow Davenport

Jubilee Gospel Singing in Alabama

19. "Good Evening Everybody," Bessemer Big Four, 1941
20. "The Spirit of Phil Murray," CIO Singers, 1952

Notes on Alabama Indian Music

- Most Alabama Indians, including Creeks, Chickasaws, and Choctaws spoke a language from the Muscogean family. Cherokee is in the Iroquian language family.

- American Indians in Alabama lived in contact with European-Americans and African-Americans for three centuries prior to Indian removal in the 1830's. The tradition of metered hymn singing was practiced on the early Alabama frontier by denominations such as Baptists and Methodists.

- During this time, Indians adopted some non-Indian traditions, including the practice of Christianity. The presence of Christian hymns in the music of Southeastern Indians is a result of centuries of contact with western cultures prior to their removal to Oklahoma in the 1830's.

- The adaptation of European practices and languages led many to refer to Southern Indians as "the five civilized tribes."

- Alabama Indians took their culture with them when they were removed to Oklahoma.

- These selections are examples of both traditional Creek music and also an adaptation to the non-Indian, Christian tradition of hymn singing. Stomp dance tunes are also available on some *Indian House* recordings and could be used in an examination of the "square ground" and native religious beliefs. These examples illustrate the removal and cultural adaptation and sharing.

- In Oklahoma, ethnomusicologists have recently recorded Creek Indians singing a style of metered "lined-out" hymns. This tradition was brought along the Trail of Tears from Alabama. The hymns are sung in Muscogean language.

Notes on recordings—Alabama Indian Music:

1. Creek hymn and lullaby, sung by Woodrow Haney, *Songs of Indian Territory*, Center for the American Indian, Oklahoma City. These traditional Creek songs were brought from Alabama and Georgia to Oklahoma, where they remain in the repertoire of tribal elders. The hymn lyrics translated read, "Do not get tired. Do not get discouraged. Be determined. To all, come on, we will go on to the highest place." The second song is an old lullaby sung to children.

2. Creek hymn, sung by George Bunny, *Songs of Indian Territory*, Center for the American Indian, Oklahoma City. The hymn is called "Must this Body Die?" Some of the lyrics are: "When my body dies; where will it go? When my body dies; where will it go? When my body dies, what will I do? Will I inherit the kingdom of God?"

For more information—Alabama Indian Music:

- Hudson, Charles M. *The Southeastern Indians*. Knoxville: University of Tennessee Press, 1976.

- *Songs of Indian Territory*, a cassette tape with accompanying book of essays produced by the State Arts Council of Oklahoma; Jim Thorpe Building; Rm. 640; Oklahoma City, OK 73105 (405) 521-2931.

Notes on Early African-American Music in Alabama

- African-American music was based on west African notions of music. There were many different west African cultural groups subjected to slavery in the South.

- The music made by slaves was also influenced by their contact with European Americans. Some African-derived music was discouraged, such as drumming, because masters thought that slaves could communicate and plan uprisings that way. Other forms of music, such as singing or banjo and fiddle music, were actually encouraged. Some slaves were trained by their masters to perform at social functions.

- West African music traditions included group work songs or chants, the use of the banjo (or banjar), and religious forms such as the "ring shout."

Notes on recordings—Early African-American Music in Alabama:

3. "Black Woman," sung by Rich Amerson, *Negro Folk Music of Alabama, Volume 1*, Smithsonian Folkways Cassette Series: 04417. This "field blues" piece was recorded in Livingston in 1950 and represents an early style of blues sung solo and outdoors. This genre probably derived from old plantation-era agricultural field calls such as the ones appearing later on this tape.

4. "Tall Angel at the Bar," sung by Rev. Alex Fountain, *Cornbread Crumbled In Gravy: Historical Field Recordings from the Byron Arnold Collection of Traditional Tunes*, Alabama Traditions, 104. "Tall Angel At the Bar" is a "ring shout," a religious dance and song ceremony which has its origins in West Africa and was an important part of religious practice before emancipation. The participants would line up in a ring and move in circle shuffling and never crossing their feet (this was because dancing was prohibited in church). A song leader would provide the chant. Today, ring shouts are rare and happen mostly on the sea islands of South Carolina. This song was recorded in 1947 in Florence by University of Alabama folklorist Byron Arnold.

5. Field Calls, Annie Grace Horn Dodson and Enoch Brown. *Negro Folk Music of Alabama, Volume 1*, Smithsonian Folkways Cassette Series: 04417. Field calls were developed as a communication between slaves while working in the fields since they were not allowed to mingle and socialize freely. They consisted of greetings, calls for children and spouses, and complaint calls.

6. Railroad Call, John Henry Mealing, recorded by Brenda and Steve McCallum, March 16, 1983, Pratt City. *"Spirit of Steel": Music of the Mines, Railroads and Mills of the Birmingham District*, Sloss Furnaces. This field recording was one of many by Brenda and Steve McCallum for the AGRS, or Afro-American Gospel Radio Series, which was produced at the University of Alabama. Before railroad work was completely mechanized in the 1950s, railroad calls were an everyday part of the track worker's ritual. Most of these "gandy dancers"—the label applied to railway line workers who maintained railroad tracks and kept the rails straight—were African Americans who adapted the work call to railroad work.

For more information—Early African-American Music in Alabama:

- Arnold, Byron. *Folksongs of Alabama*. Tuscaloosa: University of Alabama Press, 1950.
- Botkin, B. A., ed. *Lay My Burden Down: A Folk History of Slavery*. 1945. reprint, Athens: University of Georgia Press, 1989.
- Epstein, Dena J. *Sinful Tunes and Spirituals: Black Folk Music to the Civil War*. Urbana: University of Illinois Press.
- Holtzberg, Maggie. "Gandy Dancers." In *"Spirit of Steel": Music of the Mines, Railroads and Mills of the Birmingham District*. Birmingham: Sloss Furnaces, 1998.

Notes on Early Alabama Hymnody

- Metered unaccompanied hymn singing, like that found in Primitive Baptist Churches and other denominations, is the state's earliest form of non-aboriginal religious music. The tenacity by which Primitive Baptists have clung to this style of unaccompanied music is in large part a statement of religious doctrine setting them apart from those Baptists and other denominations who do not accept the doctrine of predestined salvation by grace. Their preference of music is based on scriptural interpretations and an ongoing debate about the role of musical instruments in church. Many of these congregations also participate in the well-studied shape-note traditions of the South.
- In the black church many of these songs, sung in a slower style as devotionals, have survived as a formal portion of the service. Sometimes called "Dr. Watts" or "lining out," the style expresses even more than the words, which are sung so slowly they are almost unintelligible.
- Tune books with shape-notes such as the *Sacred Harp* reflect an American attempt to improve the teaching and performance of music. This movement began in New England and spread onto the southern frontier during the early nineteenth century. Once musical notation was written down, the tunes that hymns were sung with became documented.

- The shaped notes stand for the fa-sol-la-mi syllables that are sung at the beginning of each hymn. The singers sit according to the four voices (bass, tenor, alto, soprano) in an inward-facing square. Shaped-note singing is also called "fa-sol-la" singing, old book singing, and Sacred Harp singing. Both white and black congregations participated in Sacred Harp singing.

Notes on recordings—Early Alabama Hymnody

7. "I Heard the Voice of Jesus Say, Come Unto Me and Rest," The congregation at Ramah Baptist Church, Letohatchee, Alabama, March 29, 1990, #466 in the *Baptist Standard Hymnal*. From: *In the Spirit: Alabama's Sacred Music Traditions*. Alabama Center for Traditional Culture and the Alabama Folklife Association.

8. "Mercy Seat," hymn # 133 in Benjamin Lloyd's *Primitive Hymns*. Duet by Donald Smith and Doug Wyers, recorded on October 1, 1994 at Eoline, Alabama. From: *In the Spirit: Alabama's Sacred Music Traditions*. Alabama Center for Traditional Culture and the Alabama Folklife Association.

9. "Arbacoochee," performed by the congregation at Antioch Baptist Church near Ider, *Bound For Canaan: Sacred Harp Singing From Sand Mountain, Alabama*, Hollow Square Productions. Sacred Harp tunes were often named in honor of the place in which they were written. Although this hymn of Arbacoochee was written in 1719 by Englishman Isaac Watts, the tune was penned much later in 1908 by Mr. S. M. Denson. Arbacoochee, the Talladega County site of the 1840's Alabama goldrush, is named for a Creek town.

10. "Amazing Grace," The Wiregrass Sacred Harp Singers, *Wiregrass Notes: Black Sacred Harp-Singing from Southeast Alabama*, Alabama Traditions 102. The adaptation of Sacred Harp in the black community and the inherent changes are obvious in this rendition of "Amazing Grace." (Note: partial song: tape ends in the middle.)

For more information—Early Alabama Hymnody:

- Bealle, John. *Public Worship, Private Faith: Sacred Harp and American Folksong*. Athens: University of Georgia Press, 1997.

- _____. "New Strings on the 'Old Harp'." *Tributaries* Summer 1994: 23-44.

- Cobb, Buell. *The Sacred Harp: A Tradition and Its Music*. Athens: University of Georgia Press, 1978; 1989.

- Heyrman, Christine Leigh. *Southern Cross: The Beginnings of the Bible Belt*, New York: Knopf, 1997.

- Patterson, Beverly Bush. *The Sound of the Dove: Singing in Appalachian Primitive Baptist Churches*. Urbana: University of Illinois Press, 1995.

- *Sweet is the Day*. Documentary about Sacred Harp Singing on Sand Mountain. 1999. For more information, write: Erin Kellen, c/o ACTC, 410 N. Hull St., Montgomery, AL 36104.

Notes on 19th Century Alabama Sheet Music

- The publication of non-religious music in the United States expanded greatly at the end of the eighteenth century.

- The sheet music industry catered to wealthier families who owned keyboard instruments such as piano fortes.

- Printed sheet music was available to monied Alabamians from the earliest period of statehood.

- For the most part, sheet music helped expose Alabamians to types of *popular* music not from the local community. Sometimes these "greatest hits" of their day became part of the repertoire of local *folk* musicians.

Notes on recordings—19th Century Alabama Sheet Music:

11. "Rose of Alabama," performed by Bobby Horton, *Songs of the C.S.A*, Homespun Records. "Rose of Alabama" was written in 1840s or 1855 (sources differ on the date) and was one of the most popular songs of Southern soldiers during the Civil War.

12. "The Mesopotamia Waltz Mazurka," performed by Bruce Parsons. This sheet music was written in 1855 by Anne B. Hatfield for the Mesopotamia girl's school of Eutaw, Alabama.

13. "The Alabama State March," performed by Bruce Parsons. This is a tune written by Armand P. Pfister of Tuscaloosa, circa 1840. The cover of this sheet music shows the state capitol in Tuscaloosa and is inscribed "composed and respectfully dedicated to His Excellency, Arthur P. Bagby, Governor of the State of Alabama."

For more information—19th Century Alabama Sheet Music:

- Chase, Gilbert. *America's Music: From the Pilgrims to the Present*. New York: McGraw-Hill, 1966.

- Wells, Paul. *American Music/Cultural Traditions*, Glencoe (McGraw-Hill) ISBN 0-02-823805-2, 1996. Offers a teacher's guide, student activities and two audiocassettes connecting American music with American history.

Notes on Alabama Fiddle Music

- The tradition of using a violin to play folk music was common among American settlers from the British Isles.

- When the violin is used to play folk tunes, it is called a fiddle.

- The fiddle is an instrument of secular folk music. Sometimes the fiddle was referred to as the "devil's box" due to its connection with dancing and merriment.

- Fiddle tunes were popular with both black and white musicians in the nineteenth century. Today, this type of music is associated with "old-time" and "bluegrass" music played by white musicians.

Notes on recordings—Alabama Fiddle Music:

14. "Walking In The Parlor," played by D. Dix Hollis, from: *Possum Up A Gum Stump: Home, Field, & Commercial Recordings of Alabama Fiddlers; Past and Present*, Alabama Traditions 103. This recording of Hollis (1861–1927), made in 1924 in New York and released by Paramount Records, is one of the first commercial recordings by a southern fiddler. Hollis was taught to play as a child in the 1870s by a former slave in Sulligent.

15. "Coal Valley," Charlie Stripling, 1936. Decca 5547. Recorded on March 12, 1936 in New Orleans. (Charlie Stripling appears courtesy of MCA Records, Inc., under license from Universal Music Special Markets, Inc.) From: *"Spirit of Steel": Music of the Mines, Railroads and Mills of the Birmingham District*. Sloss Furnaces.

For more information—Alabama Fiddle Music:

- Cauthen, Joyce. *With Fiddle and Well-Rosined Bow: Old-Time Fiddling in Alabama*. Tuscaloosa: University of Alabama Press, 1989.

- _____. *Possum Up a Gum Stump: Home, Commercial and Field Recordings of Alabama Fiddlers*. A compact disc and cassette with liner notes, produced by Tannehill Furnace & Foundry Commission, McCalla, Alabama.

Notes on Blues in Alabama

- Many genres of African-American music, including spirituals, jazz, and blues, have developed from a combination of African and European musical influences and have been influenced by the environments of slavery, poverty, and prejudice.

- Blues music features phrases and often three-line stanzas that are plaintive and deal with melancholy subjects.

- The recording industry of the early twentieth century produced tens of thousands of "race records" of blues artists. These recordings made blues music widely available beyond the black community.

Notes on recordings—Blues in Alabama:

16. "Coal Mountain Blues," Sonny Scott, 1933, Vocalion 25012 (13555-1) Accompanied by Walter Roland, piano. (Sonny Scott appears courtesy of Legacy Recordings/SONY Music Entertainment, Inc.) from: *"Spirit of Steel": Music of the Mines, Railroads and Mills of the Birmingham District*. Sloss Furnaces. This Birmingham bluesman's first recorded vocal selection. Scott was best known as the guitar accompanist for Birmingham pianist Walter Roland. Birmingham was known for producing quality blues piano players such as Roland. "Boogie Woogie" piano blues had an early Birmingham connection. A Birmingham piano blues player named "Lost John" brought the left-handed rolling bass figures of boogie woogie to Chicago for the first time about 1908. Alabama blues pianists, such as Pinetop Smith, "Cow-Cow" Davenport, and Chief Ellis, continued the tradition in Birmingham and later began touring, all eventually leaving the state.

17. "Jim Crow Blues," Cow-Cow Davenport, (4085-3) from: *"Spirit of Steel": Music of the Mines, Railroads and Mills of the Birmingham District*. Sloss Furnaces. Charles "Cow-Cow" Davenport was born in the industrial community of Anniston, Alabama, and briefly attended a seminary in Selma before coming to Birmingham and becoming the city's best-known piano player. He left Birmingham for Atlanta in 1915 and later migrated from the South entirely. He died in Cleveland in 1955, having moved there from Chicago in 1930. His often-quoted "Jim Crow Blues" gives the obvious reason for the significant exodus of blacks to the North:

> I'm tired of this Jim Crow, gonna leave this Jim Crow town.
> Doggone my black soul, I'm sweet Chicago bound,
> Yes I'm leavin' here from this ole Jim Crow town.
>
> I'm goin' up north where they say money grows on trees,
> I don't give a dog-gone if my black soul leaves,
> I'm goin' where I don't need no BVD's.

18. "Cow-Cow Blues," Cow-Cow Davenport, (C-2063-A and 2063-B) from: *"Spirit of Steel": Music of the Mines, Railroads and Mills of the Birmingham District*. Sloss Furnaces. In the late 1920's and early '30's, Davenport helped invent, and coined the term, "boogie woogie" piano. "Cow-Cow Blues" is his most famous "boogie woogie" piano recording reflecting the more urban industrialized tempo of new south Anniston and Birmingham.

For more information—Blues in Alabama:

- Barlow, William. *"Looking Up At Down": The Emergence of Blues Culture*. Philadelphia: Temple University Press, 1989.

- Bastin, Bruce. *Red River Blues: The Blues Tradition in the Southeast*. Urbana: University of Illinois Press.

- Titon, Jeff Todd. *Early Downhome Blues*. Chapel Hill: University of North Carolina Press, 1977.

Notes on Jubilee Gospel Singing in Alabama

- "Jubilee," *a capella*, four-part harmony, gospel singing was a regional African-American style of music that flourished in Birmingham during the twentieth century. Many black Alabamians moved to Birmingham from rural areas to work in the mines and mills. This concentration of people created a vibrant sacred music scene featuring talented quartets who developed a distinctly Birmingham sound.

- The quartets were composed of laborers who were involved in the unions. Some quartets were officially connected to unions. Usually their songs contained religious texts, but the following examples are songs that also have a pro-union message.

Notes on recordings—Jubilee Gospel Singing in Alabama:

19. "Good Evening Everybody," Bessemer Big Four, 1941. From: *"Spirit of Steel": Music of the Mines, Railroads and Mills of the Birmingham District*. Sloss Furnaces Field Recording made in Bessemer, Alabama. The Library of Congress folklorists who made this recording told the singers that their recording would be a good contribution to the national defense effort. Consequently, one of the singers comments at the end, "I hope you are not going to play this for Mr. Hitler; if singing would stop him, I would sing all night."

20. "The Spirit of Phil Murray," CIO Singers, 1952, Tiger Records 100. From: *"Spirit of Steel": Music of the Mines, Railroads and Mills of the Birmingham District*. Sloss Furnaces. A tribute for the late AFL-CIO president, Phil Murray.

For more information—Jubilee Gospel Singing in Alabama:

- Funk, Ray. "Birmingham Quartets Celebrate the Union Movement." *"Spirit of Steel": Music of the Mines, Railroads and Mills of the Birmingham District*. Sloss Furnaces, 1998.

- McCallum, Brenda. "Songs of Work and Songs of Worship: Sanctifying Black Unionism in the Southern City of Steel." *New York Folklore* 14.1-2 (1988): 9–34. reprint, *Tributaries* Summer 1994: 45–71.

Alabama's Musical Heritage: Documentary Resources

CDs and cassettes with essay booklets

- *"Spirit of Steel": Music of the Mines, Railroads and Mills of the Birmingham District.* Essays on gandy-dancer tunes, fiddle music, blues, labor songs and gospel quartet singing are presented in the context of industrial Birmingham in the early twentieth century. Includes a CD with 21 songs. This book and CD are not for sale but will be given to schools and libraries while the supply lasts. Contact Sloss Furnaces 205/324-1911.

- *In the Spirit: Alabama's Sacred Music Traditions.* Essays on shape-note singing, Dr. Watts hymns, Psalm singing, bluegrass gospel, *a capella* gospel quartets, moaning, and more. Packaged with a CD providing beautiful examples of the various forms of sacred music. Order from the Alabama Center for Traditional Culture, 410 North Hull St., Montgomery, AL 36104, 334/242-3601. Checks made payable to the Alabama Folklife Association. $15.00. (Also available in cassette).

- *Benjamin Lloyd's Primitive Hymns.* A book of essays with enclosed CD exploring Alabama's oldest hymnal, published in 1841. To be issued in 1999. Order from Jackie Ely, Alabama Center for Traditional Culture, 410 North Hull St., Montgomery, AL 36104, 334/242-3601. $15.00.

- *Spiritual Music from Gee's Bend.* A CD/cassette (with liner notes) recorded in Wilcox County, Alabama in 1941. Order from the Alabama Center for Traditional Culture, 410 North Hull St., Montgomery, AL 36104, 334/242-3601. Checks made payable to the Alabama Folklife Association. $10.00 (add $2.50 for postage).

CD's with liner notes

- *"Possum Up A Gum Stump": Home, Field, and Commercial Recordings of Alabama Fiddlers.* This award-winning CD contains rare archaic tunes and is accompanied by an informative and attractive 24-page booklet. Order from Tannehill State Park, 12632 Confederate Parkway, McCalla, AL 35111, 205/477-5711. Checks made payable to Tannehill State Park. $15.00.

- *Traditional Music from Alabama's Wiregrass.* Bluegrass, gospel, blues, and Sacred Harp recordings from a ten-county region of southeast Alabama. Order from the Alabama Center for Traditional Culture, 410 North Hull St., Montgomery, AL 36104, 334/242-3601. Checks made payable to the Alabama Folklife Association. $10.00 (add $2.50 for postage).

- *Jesus Hits Like the Atom Bomb.* Dynamic *a capella* gospel singing by John Alexander's Sterling Jubilee Singers, who have performed for 67 years. Order from the Alabama Center for Traditional Culture, 410 North Hull St., Montgomery, AL 36104, 334/242-3601. Checks made payable to the Alabama Folklife Association. $15.00. Also available on cassette under the title, "John Alexander's Sterling Jubilee Singers."

- *Desire for Piety*. Ozark's Wiregrass Sacred Harp Singers sing from *The Sacred Harp*. Order from H. J. Jackson, 27 Willa St., Ozark, AL 36360, 334/774-8145. $12.50.

- *The Colored Sacred Harp*. Ozark's Wiregrass Sacred Harp Singers sing from *The Colored Sacred Harp*. May be available in cassette. Order from H. J. Jackson, 27 Willa St., Ozark, AL 36360, 334/774-8145. $12.50.

- *White Spirituals from The Sacred Harp: The Alabama Sacred Harp Convention*. (Also available on cassette.) Order from the Alabama Center for Traditional Culture, 410 North Hull St., Montgomery, AL 36104, 334/242-3601. Checks made payable to the Alabama Folklife Association. $10.00 (add $2.50 for postage).

- *The Alabama Sampler*. An uplifting, exciting CD featuring live performances at City Stages in Birmingham, Alabama, of Alabama blues, bluegrass, Sacred Harp, gospel, railroad calls, etc. $12.00. Order from Jackie Ely, Alabama Center for Traditional Culture, 410 North Hull Street, Montgomery, AL 36104, 334/242-3601. Checks made payable to the Alabama Folklife Association.

Cassettes with liner notes

- *Bound for Canaan: Sacred Harp Singing from Sand Mountain, AL*. An outstanding folk recording by the American Folklife Center of the Library of Congress. Order from Buell Cobb, 2216 Shady Dell Lane, Birmingham, AL 35216, 205/822-2316. Checks made payable to Buell Cobb. $10.00.

- *Wiregrass Notes: Black Sacred Harp Singing from Southeast Alabama*. African American Sacred Harp hymns sung by Dewey Williams, Japheth Jackson and the Wiregrass Singers. Order from H. J. Jackson, 27 Willa St., Ozark, AL 36360. Checks made payable to the Wiregrass Sacred Harp Singers. $10.00.

- *Cornbread Crumbled in Gravy: Historical Alabama Field Recording from the Byron Arnold Collection of Traditional Tunes*. Beautifully sung folk songs performed by black and white Alabamians in 1947. Extensive notes included. Order from Jackie Ely, Alabama Center for Traditional Culture, 410 North Hull St., Montgomery, AL 36104, 334/242-3601. Checks made payable to the Alabama Folklife Association. $12.50.

- *In the Spirit: Alabama's Sacred Music Traditions*. Order from Jackie Ely, Alabama Center for Traditional Culture, 410 North Hull St., Montgomery, AL 36104, 334/242-3601. Checks made payable to the Alabama Folklife Association. $10.00.

- *White Spirituals From The Sacred Harp: The Alabama Sacred Harp Convention*. $10.00 (add $2.50 for postage). Checks made payable to the Alabama Folklife Association.

- *Rich Amerson: Selected Songs & Stories*. Rich Amerson was one of Alabama's best-known and most frequently recorded singers of spirituals and teller of tales. He was first recorded by John Lomax for the Library of Congress and later by Harold Courlander for Folkways Records. He was brought to the attention of these folklorists by Ruby Pickens Tartt of Livingston. These recordings were made by Ruby Tartt and Nathaniel Reed in 1961 and are part of the Tartt collection at the University of West Alabama. Available from: Dr. Alan Brown; UWA English Department; Livingston, AL 35470; 205-652-3521.

- *Mobile: Unforgettable Lore & Legend*. Julian Lee Rayford. Great American House of Folklore, Coden, AL. Besides his extraordinary writing career, Julian "Judy" Rayford collected and performed street cries and folktales from his native Mobile. Street cries were once a familiar sound on town streets, docks, and markets throughout the United States. They were a vocal advertisement for the small vendors and peddlers. These were recorded in the 1970s.

- *Negro Folk Music of Alabama, Volume 1*, Smithsonian Folkways Cassette Series: 04417. Recorded by folklorist Harold Coulander in 1950.

- *Negro Folk Music of Alabama, Volume 2*, Smithsonian Folkways Cassette Series: 04418. Recorded by folklorist Harold Coulander in 1950.

Alabama's Musical Heritage: Other Resources

Recordings

- *Songs of Indian Territory*. A cassette tape with accompanying book of essays produced by the State Arts Council of Oklahoma; Jim Thorpe Building; Rm. 640; Oklahoma City, OK 73105. (405) 521-2931. Other documentary recordings of American Indian groups who once lived in Alabama can be ordered from: Indian House; Box 472; Taos, NM 87571. The "Southeast" section of the Indian House website can be reached at: www.indianhouse.com/danny-bin/search

- *American Music/Cultural Traditions*, Glencoe (McGraw-Hill) ISBN 0-02-823805-2, 1996. Teacher's guide, student activities and two audiocassettes connecting American music with American history; chronological structure. Prepared by Paul Wells, director of the Center for Popular Music at Middle Tennessee State University. Glencoe/McGraw-Hill; 936 Eastwind Drive; Westerville, OH 43081-3374. $37.84

- *Songs of the C.S.A*, Bobby Horton, Homespun Records, 3430 Sagebrook Lane, Birmingham, AL 35243.

Documentaries

- *Sweet is the Day*. 1999. Hour length documentary about Sacred Harp Singing on Sand Mountain. For more information, write: Erin Kellen, c/o ACTC, 410 N. Hull St., Montgomery, AL 36104.

- *Gandy Dancers*, 1996?. Half-hour documentary about the musical traditions of railroad workers. Filmed mostly in Alabama. Note: there is some frank discussion about sexually explicit railroad calls. Aired nationally on PBS. For more information contact: Maggie Holtzberg, Georgia Council on the Arts, 260 14th St. NW, Suite 401, Atlanta, GA 30318; 404-685-2786.

Internet

- CARTS (Cultural Arts Resources for Teachers & Students): www.carts.org/index.html
- Center for the Study of Southern Culture (University of Mississippi): www.olemiss.edu/depts/south/index.html
- The Culture Catalog Online: www.citylore.org/shop/; maintained by Citylore of New York. It offers a variety of books, CDs, and videos on American Culture, Folklore and History.
- The American Folklife Center at the Library of Congress: lcweb.loc.gov/folklife/
- Sacred Harp webpage: www.mcsr.olemiss.edu/~mudws/harp.html
- Smithsonian Folkways records: www.si.edu/organiza/offices/folklife/folkways/genrlist.html; Folkways, Office of Folklife Programs, 955 L'Enfant Plaza 2600, Smithsonian Institution, Washington DC 20560.

Historical Properties of the Alabama Historical Commission

(Alabama Historical Commission, 468 South Perry Street, Montgomery, Alabama 36130-0900, 334-242-3184, FAX: 334-240-3477)

The Alabama Historical Commission owns, has custody of, or operates a variety of historical properties that could be used as sites for field trips or special projects for Alabama students. Not all the properties have staff on hand, but all of those properties with staff have tours and programs available for visiting students. The type of program varies by site. Special events are scheduled during the year at Ft. Toulouse, Ft. Mims, Cahawba, and Ft. Morgan. A calendar of events may be requested from the Alabama Historical Commission or from a specific property. Cahawba and Ft. Toulouse have pre-visit packages for teachers. Ft. Morgan also has advance visit material. All of the site managers will make visits to schools when their schedules allow. The AHC would be delighted for schools to make up their own events and to use the sites as bases. Properties with the strongest programs for students are starred. See, also, the AHC web page: www.preserveala.org

ARCHAEOLOGICAL AND MILITARY PARKS

Bottle Creek Archaeological Site—Baldwin County in Tensaw Delta
Not accessible for school trips.

Confederate Memorial Park—Chilton County, near Mountain Creek
205-755-1990 e-mail address: confedmempark3@juno.com

*Cahawba—Dallas County
First Capital of Alabama.
Visitors' Center with some exhibitions, map and street guide to Old Cahawba, picnic areas available. Toilets. Pre-visit materials available. Staff available. Special events.
334-875-2529 e-mail address: cahawba@zebra.net

Fort Mims—Baldwin County, near Stockton
Rustic site. Limited picnic facilities.

*Fort Morgan—Baldwin County, Mobile Point
Excellent museum, Visitors' Center
334-540-7127

*Fort Toulouse/Fort Jackson—Elmore County near Wetumpka
Excellent site. Visitors' Center. Gift Shop. Reconstructed fort, walking trails, toilets, pre-visit materials. Staff on duty.
334-567-3002 e-mail address: archaeologylab@mindspring.com

HOUSE MUSEUMS

Belle Mont—Colbert County south of Tuscumbia
Lovely antebellum house with unique architectural features.

Dr. Francis Medical Office—Calhoun County, Jacksonville

Fendall Hall—Barbour County, Eufaula
Rare murals inside.

*Gaineswood—Marengo County, Demopolis
One of Alabama's most unusual antebellum houses. Fully furnished. Gift shop. Toilets.
334-289-4846 e-mail address: gaineswood@demopolis.com

*Magnolia Grove—Hale County, Greensboro
Typical antebellum house. Furnished with period pieces. Lovely grove for picnic.
334-624-8618 e-mail address: maggrove@westal.net

Wheeler Home—Lawrence County
Treasure of historical materials. Fully furnished with Wheeler possessions. Barn and log cabin on property.
256-637-8513 e-mail address: wheeler@ala-net.com

Middle Bay Lighthouse—Middle of Mobile Bay
Not accessible for school trips.

OTHER SITES OF PROPERTY OWNED OR OPERATED BY THE A.H.C.

Alabama State Capitol—Montgomery
Restored to 1850s and 1890s splendor.
School tours available. 334-242-3935

Rice-Semple-Haardt House—Montgomery
Interesting architectural features. Currently being used as offices for AHC.

Tardy Cottage—Mobile

Teague House—Montgomery

A Cultural Approach to the Study of the History of Alabama

One of the ways a study of history can make sense to young people is through using a cultural approach. This method was pioneered by the late Auburn University history professor O.T. Ivey. Professor Ivey's cultural approach centers on the six divisions of man's activities:

Economic: The Market. To provide physical sustenance for the individual and the group.
Social: The Home. To support the family and provide continuity of the race.
Political: The State. To provide security for the individual and the group.
Intellectual: The School. To discover and disseminate truth.
Religious: The Church. To know God.
Aesthetic: Art Museums, Opera, etc. To create and appreciate beauty.*

*[Drawn from Oliver Turner Ivey, *A Cultural Approach to the Study of History* (Auburn, Alabama: Auburn University Duplicating, 1963), p. 19.]

The following is an example of a cultural approach to 19th-century pre-Civil War Alabama using Professor Ivey's Six Faces of History.

Economic: Man must provide physical sustenance for himself and for his family. In the 19th century in Alabama agriculture was the main economic activity for the state's people. There were two main kinds of agriculture: commercial (growing cotton for market) and subsistence (providing food for the family and cotton for home-spun clothing). Agriculture also included cattle and hog production for commercial and family use. In addition there was river commerce and town merchants. Although men were the ones primarily engaged in agriculture, women helped, and there were many examples of widows and single women who operated farms and plantations with the help of sons and/or slaves.

Social: The family structure in 19th-century Alabama was patriarchal. Men controlled their wives and children. The property of married women was controlled by their husbands. The existence of a system of slave labor, which weakened the market for hired labor (although slaves were often hired out by their owners), and the biracial society it produced had an impact on all social structures and influenced social patterns. Children of mixed blood followed the status of their mother. The state made manumission of slaves difficult.

Political: State government is composed of a governor (elected for a term of two years until the Constitution of 1901), a two-house legislature, and a court system. Women were not allowed to vote in 19th-century Alabama nor could they serve on juries until the middle of the 20th century. Slave codes were necessary to protect the institution of slavery and secure slave property.

Intellectual: Congress granted (in the enabling act that created Alabama) to the people of the state land to support schools. The 16th section in every township was donated to support schools and two townships were granted to support a "seminary of learning" (what became the University of Alabama). Grammar schools in Alabama were mostly small private academies that operated with some local support. In 1854 the state created a public school system but failed to provide adequate funding for it.

Religious: The first church in Alabama was a Catholic church in Mobile. Baptist, Methodist, Presbyterian, and Episcopal churches were founded in the early years of statehood. On the frontier of Alabama, camp meetings and revivals were important religious as well as social events. Baptists used bi-vocational ministers called to preach. Methodist ministers were often those called and were circuit-riding preachers who served several churches. Presbyterian and Episcopal ministers had to be ordained and educated at seminary.

Aesthetics: There were no museums on the frontier of early Alabama, but Alabamians found ways to express their creativity. The way they constructed their homes, sewed their clothes, pieced their quilts, entertained themselves with music, and transplanted wild flowers to their gardens reflected an aesthetic value.

All of these activities of people interact with and influence each other. Professor Ivey was often asked which of the activities of mankind was the most significant. He answered this way:

> When considering the culture of man and his diversified activities, the question is frequently raised as to which of these activities is most important. There probably is not a good answer to this question, but for purposes of further analysis let us concede that the basic requirements for man's existence consist of food, clothing and shelter. All of these are contained in the economic area, but since man had to be born in order to be able to eat, the social area must be included. It must be admitted that man could survive at this level but for a more satisfactory civilization other activities are necessary. We then add the political, the intellectual and the religious. Why stop here?
>
> No music? No pictures? No poetry? No sculpture? No striving for perfection? Man does not eat these things but it has been wisely said: "Man does not live by bread alone." Hence the study of the esthetic, in order that our study may be complete." (Ivey, *A Cultural Approach*, p. 37.)

Alabama Counties

Produced by the Dept. of Geography
College of Arts and Sciences
The University of Alabama

Alabama Counties and County Seats

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General Physiography

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Notes